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PREFACE.

IT is well known what a prominent place belongs to the *Book of Sindibâd* (or, in its European name, *Book of the Seven Sages*) in the history of popular literature. During a certain time the best authority on this book was Loiseleur Deslongchamps's *Essai sur les Fables Indiennes*, published in 1838. Our knowledge of mediæval and Oriental literature and folklore is now so much increased and improved that Loiseleur's work has become almost useless, especially after Benfey's work on the *Pancatantra* and Comparetti's *Ricerche intorno al Libro di Sindibâd*, whose conclusions are commonly approved and accepted. Professor Comparetti's work having been published in the *Transactions* of the Istituto Lombardo for 1869, and only a few separate copies given to the trade, a wish was expressed by several scholars in France and Germany as well as in England that it should be rendered more accessible to the general body of folk-lore students; and the Folk-Lore Society willingly accepted Mr. Coote's proposal to publish an English translation of it. This labour was undertaken by Mr. Coote himself with the help of the author, who revised it, and wrote a few additional notes to his text. The early Spanish language not being known to all folk-lore students, it was thought useful to give a translation of the important old Spanish text published by Professor Comparetti for the first time.

The absence of such a translation in the Italian edition had been already deplored. Mr. Coote did his best to overcome the difficulties which this task presented, due to the corrupt state of the Spanish text, and to this being itself a translation, very imperfect in some passages, from the Arabic.

The sad illness which overtook Mr. Coote before he had revised his translation caused some considerable delay in the publication, but through the unwearied labours and prompt and valuable assistance of Professor Comparetti, who has kindly read all the sheets, the Council has been able to complete the task of publication. Since Mr. Coote has once more been able to resume his interest in the work of our Society—and it is a deep and abiding interest—he has been constant in the expression of his desire to see this translation worthy of the learned and instructive original; and as no labour or trouble has been spared in endeavouring to obtain this object, it is hoped that it may be considered in some degree to merit its position. I am sure the members of the Society will appreciate the labours, as they have already done the kindness and learning, of Mr. Coote, who has been one of the mainstays of the Society from the commencement, and from whom I still continue to receive every assistance within his power.

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June, 1882.

RESEARCHES

RESPECTING THE

BOOK OF SINDIBÂD.

INTRODUCTION.

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THAT family of popular books which has for its common basis the tale of the Seven Sages divides itself into two principal groups, the Eastern and the Western. To the first belong all the texts in Eastern languages, and also some in European languages ; the latter, however, springing from Oriental texts, which they represent as more or less free translations. To the other belong the *Dolopathos*, the *Historia Septem Sapientum*, the *Erasto*, and other numerous texts of the various European literatures of the Middle Ages, all resembling one or other of those already cited. These two groups represent two profoundly different phases in the history of that ancient Indian book from which the one and the other proceed. In the midst of their many divergences, the Oriental texts have so many common elements, that, comparing them one with the other, there may be recognized in them collectively the form and sometimes the words of a *book* which is the common basis of all. So soon, however, as the Western texts are placed side by side with the former, a distinction is at once seen, and all those more special

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and minute points of contact that unite the various Oriental texts with each other disappear almost completely. The relationship between the two groups, and even more precisely the actual derivation of the Western from the Eastern, are easily recognizable; but it is impossible, as in the Eastern versions, to trace out and identify any one particular book as the original. There is no Eastern version which differs so much from the others as the whole Western group differs from the Eastern group, whether it be in the form of the fundamental story or in the tales inserted in it, of which scarcely four are common to both groups. It is all very well to attempt to assimilate these Western texts with one or another of the Eastern texts, as Loiseleur and others have done. The profound differences in question will never be explained by the supposition of intermediate links having been lost, so long as the remark is applied to written versions. Only oral tradition transmutes the contents of a popular book in that manner, and it is that certainly which stands between the Eastern and the Western groups. It should be remarked that the Western texts have given rise also to oral traditions, and from these certainly proceeds the tradition which has been found still existing in the mouth of the people in Hungary.* However evident be the derivation of the latter from the Western texts, yet the variation is such that if we were still in the Middle Ages, and a monk or a minstrel got hold of it, and, completing it out of his own head, should make a book of examples or tales out of it, this book would differ as much from all the Western texts as they do from the Eastern.

The Western versions are, therefore, secondary offshoots of the ancient Indian book. They belong, in fact, to this family, and have a place in its history; but of it they

* Stier, *Ungarische Volksmärchen*, p. 113, *et seq.*

represent a more distant and separate, and almost post-humous, phase. To this species of isolation it is attributable that the numerous writings which have been published in various countries upon the subject of these Western versions, and the numerous texts brought to light, all belonging to this group, have so little illustrated the other group, which bears within itself the most important part of the history of the *Sindibâd*. To this Eastern group no one has devoted any special study since the few remarks which Loiseleur made upon it in 1838. Besides all that could be observed upon Loiseleur's book, the age itself in which it was published is indeed a mark of its insufficiency. Since that epoch more than one Oriental text of the *Sindibâd* that had remained unknown has been brought to light; several Eastern collections of tales have been published and illustrated; and, in general, researches upon the relations between the popular stories of Europe and the East have made notable progress, of which Benfey's beautiful work upon the *Pancatantra*, which for these stories may be said to be fundamental, is a bright example, and, indeed, Benfey is the only one to whom we are indebted for any serious research upon the *Sindibâd*. Besides the light which his introduction to the *Pancatantra* diffuses upon a great number of tales contained in the Eastern and in the Western versions, Benfey has contributed to disperse somewhat the mist that envelopes the origin of the *Sindibâd*, and to elucidate its Indian and Buddhistic origin, in a separate work of much interest, which I shall more than once have occasion to cite.* But the more essential

* *Einige Bemerkungen über das Indische Original der zum Kreise der Sieben Weisen Meister gehörigen Schriften*, in *Mélanges Asiatiques tirés du Bulletin Hist. Philog. de l'Acad. Imp. des Sciences de St. Pétersbourg*, vol. iii. (1858), p. 188, et seq. See also *Orient und Occident*, iii. p. 177.

investigation which shall serve as a foundation for the others has not yet been made. The various Oriental texts which we possess belong to different epochs and literatures ; evidently they all spring, though not immediately, from a common text, of which, however, none of them can be said to be an entirely faithful translation. From a comparison of them it clearly appears that in all, in different ways and in different degrees, there have been suppressions, additions, and changes, as well in the principal story as in the number, in the order, and in the nature of the inserted tales. The first thing to be done, therefore, is to inquire what are the original elements in the Eastern versions at present known, what those which are due to the caprice of each author ; to put together all that, from a comparison of the various versions, can be judged to belong to that more ancient text which is the common basis of all ; to discover what in this was the form of the principal story, what and how arranged were the tales inserted in it. When this has been done it will be necessary to see to what age this ancient text goes back.

It is known, indeed, that the most ancient mention of a *Book of Sindibâd* is found in Arabian writers of the tenth century. Everybody will see that for the history of the *Sindibâd* it is most important to know what were the form and the contents of the book at that epoch. It would be a result of no small importance if from a chronological inquiry respecting the age, still unknown, of some version evidently more ancient, it should come to be known that this particular text from which all are derived, and of which it has been settled what are the contents, is of an age at any rate not posterior to the tenth century. Such is the scope of these my researches, the results of which I propose to lay before the reader.

From what I have said the reader will understand what I mean by the *Book of Sindibād*. In speaking of this, or designating it as the *ancient*, the *original* text, &c., my meaning is not to allude to the ancient Indian prototype, to which I do not extend my researches, but only to that particular redaction which can be shown to be more immediately the common basis of all the Eastern versions at present known. These versions are as follows:—

1. The *Syntipas*, a Greek text translated from the Syriac by Michael Andreopulos, during the last years of the eleventh century, as I shall show in its place. The Syriac version, as is said in the prologue of the Syrian translator, mentioned by the Greek, was made from a text (very probably Arabic) of which the Persian Musa was the author. The Greek text exists in several manuscripts, two of which are in the Imperial Library of Paris. Upon these is founded the edition of Boissonade. A Syriac text has been found recently by Rödiger; it is, however, still inedited, with the exception of a tale published in the second edition of the *Chrestomathia Syriaca* of Rödiger (Halle, 1868), p. 100, *et seq.**

2. The Hebrew version, entitled *Parables of Sandabar* (Mischlè Sandabar), translated from the Arabic: of unknown age, but, as we shall see, probably of the first half of the

[* The Syriac text has been since published with a German translation by Dr. Baethgen: *Sindban, oder die Sieben Weisen Meister, Syrisch und Deutsch*, von Fried. Baethgen, Leipzig, 1879. See upon this publication the learned and important paper, written by Th. Nöldeke, in the *Zeitschrift der Deutsch. Morgenl. Gesellsch.*, vol. xxxiii. pp. 513-536. Since the publication of my own work a good critical edition also of the *Syntipas* has seen the light, through the labours of Dr. A. Eberhard, in the first volume of the collection *Fabulæ Romanenses Græce conscriptæ ex recensione et cum adnotationibus Alfred. Eberhardi*, Lipsiæ (Teubner), 1872.]

thirteenth century. Translated into German by Sengelman,* into French by Carmoly.†

3. The *Sindibâd-nâmeh*, an inedited Persian poem, written in 1375. The author had before him a Persian text in prose, translated from the Arabic. The only manuscript known, existing in the Library of the East India Company in London, is injured and imperfect. The contents of this version are known from an abstract given of it by Forbes Falconer in 1841,‡ reproduced somewhat inaccurately in French in the *Revue Britannique* of 1842 (May, June).

I possess only this French reproduction, not having been able, in spite of every endeavour, to procure the work of Mr. Falconer. Professor Benfey has kindly afforded me valuable assistance in some doubtful passages. The abstract of Falconer leaves much to be desired, being in some respects contradictory, and in many cases insufficient, as it gives only the titles of the stories. Two of the latter have been courteously communicated to me by Dr. Sachau, who at the request of Professor Max Müller searched for the manuscript, and after finding it read the stories, and sent them translated to me.

4. The eighth night of the *Tûtî-nâmeh* of Nachschebi. This Persian poet died in 1329. His *Tûtî-nâmeh* is not yet published, but the whole is well known through the careful abstract of it published by Pertsch.§ The eighth night was, however, well known before, viz.,

* *Das Buch von den Sieben Weisen Meistern aus dem Hebräischen und Griechischen, zum ersten Male übersetzt*, Halle, 1842.

† *Parables de Sandabar traduites de l'Hébreu*, Paris, 1849.

‡ *Asiatic Journal*, vol. xxxv. p. 169, *et seq.*; vol. xxxvi. p. 4, *et seq.*; p. 99, *et seq.* Cf. Défréméry in *Journal Asiatique*, 1842, p. 105, *et seq.*

§ In *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 1867, vol. xxi. pp. 505-551.

from 1845, through a work of Professor Brockhaus.* This work is unobtainable, twelve copies only having been printed. I have used the Italian translation of Professor Teza.†

5. The *Seven Viziers*, an Arabic text, which forms part of some redactions of the *Thousand and One Nights*: of uncertain age, but certainly of little antiquity. I have been enabled to avail myself of three different redactions, viz., 1. Habicht's text (a Tunis manuscript);‡ 2. Scott's text (a Bengalee manuscript);§ 3. The text which is in the Arabic manuscript of the *Thousand and One Nights* printed at Boolak in 1863 (vol. iii. pp. 75-124), examined for me by my learned and very dear friend Professor Fausto Lasinio. Of these texts the most complete, as regards the number of the tales which it contains, is that of Boolak, which, however, is of no value at all as regards the fundamental story, which is so corrupted as to be entirely useless. The text which has best preserved the fundamental story is that of Habicht.

6. Besides these texts already known I have made use

* *Nachscheb's Sieben Weisen Meister, Persisch und Deutsch*, von H. Brockhaus, Leipzig, 1845.

† In Professor D'Ancona's publication, *Il Libro dei Sette Savi di Roma*, Pisa, 1864, pp. 49-64.

‡ *Tausend und Eine Nacht*, Breslau, 1840, vol. xv. pp. 102-172. The Tunis MS. of the *Thousand and One Nights* that contains the *Seven Viziers* is of the year 1731.

§ *Tales, Anecdotes, and Letters, translated from the Arabic and Persian*, by F. Scott, Shrewsbury, 1800, pp. 38-198. This book is very rare. A very extended analysis of the version of the *Seven Viziers* contained in it, made by Loiseleur, accompanies the French translation of the *Thousand and One Days* in the *Pantheon Littéraire*, Paris, 1840, pp. 285-300. The notices that Loiseleur had already given of it in his *Essai sur les Fables Indiennes*, pp. 131-141, are insufficient.

of another text, still inedited, of great authority and interest for these researches. This is brought to light for the first time, and is appended to this memoir. It is an ancient Spanish translation of an Arabic text, the existence of which Professor Amador de los Rios was the first to reveal in his *Historia Critica de la Literatura Española*, vol. iii. pp. 536-541. The codex, which is the property of Count de Puñonrostro, is of the fifteenth century. The translation was made, as the prologue says, by order of the Infante Don Fadrique in 1291 of the Spanish era, or in 1253 of the common era. It is known that King Alfonso, brother of Don Fadrique, two years before, in 1251, while he was still Infante, had had the *Calila and Dimna* translated from the Arabic.* This *Libro de los Engannos et Asayamientos de las Mugerres* is of all the texts that which most agrees with the *Syntipas*, often even verbally. Sometimes, however, it is excessively abridged. The text in the only copy known is very corrupt.

All these versions constitute a well-connected and distinct group, to which two other Eastern texts, *The Ten Viziers* and *The Forty Viziers*, can in no way be considered to belong. These two books do belong to the family of the *Sindibâd*, but constitute the sporadic part of it. They are books that stand each by itself, and preserve too little of the *Sindibâd* to be of any utility in the researches that we are upon.

The investigation of the contents of the original text might perhaps be carried on with still greater minuteness; above all, the form of each of the stories contained in that text should be inquired into. This research I have made for my own use. Here, however, I have thought it right

* See Benfey in *Orient und Occident*, i. pp. 498-502; Amador de los Rios, *Hist. Crit. de la Lit. Españ.*, iii. p. 525.

to confine myself to pointing out only what is the essential characteristic of the book, considering that when once this basis has been laid down, and the relative authority of the various versions has been thus also fixed, the rest would be easily found when it is wanted by continuing the comparison in the same manner. The examination of each single story would have taken up greater space than is allowed me.

CHAPTER I.

FORM AND CONTENTS OF THE STORY IN THE 'BOOK OF
SINDIBAD.'*

THERE was in India a king named Kûrush.

In India, S. N., M. S., N. ; in China, S. V. H. ; L. E. has, by a mistake of the copyist, *Fudea* ; S. and S. V. S. do not name the country. The name of the king is Kôpos in S., *Kûrush* in Masudi (cf. Benfey in *Mélanges Asiat.*, &c., iii. p. 191, *et seq.*) ; M. S. has *Baibor* (or *Bibor*), which Benfey (*l.c.*, p. 192) believes may be a corruption of *Kai Kur*, the latter itself a corruption of *Kai Kûrush* ; L. E. has *Alcos*. The other texts do not give the king's name.

He was powerful, wise, just, and loved by his people.

M. S. ; S. N. ; S. V. ; L. E. ; N. ; not all, however, all these qualities. Cf. Benfey, *l.c.*, p. 193.

Being already advanced in years, he had had no children by his wives, and the thought of leaving no heir saddened him.

M. S. was eighty years old ; S. V. was old ; N. had passed the springtime of life ; the others do not speak of his age. S. seven wives ; M. S. eighty ; L. E. ninety ; S. N. a hundred. In S. V. the king's sorrow is such

* I employ the following abbreviations :—

S., *Syntipas*.

L. E., *Libro de los Engannos*.

M. S., Hebrew version (*Mischlè Sandabar*).

S. N., *Sindibâd-nâmeh*.

N., *Nachschebi*.

S. V. H., *Seven Viziers* of Habicht's text.

S. V. S., *Seven Viziers* of Scott's text.

S. V., *Seven Viziers* of both texts.

that he shuts himself up in his palace, and his subjects not seeing him believe he is dead.

One night one of his wives, seeing him sorrowful, asked him the reason ; he told her it, and she advised prayer. He followed the advice, and had a son.

S. suppresses the scene between the king and the favourite. It preserves, however, the fact of the prayer (*παρεκάλει τὸ θεῖον*). N. suppresses that episode entirely. In the dialogue between the favourite and the king, which was certainly in the original, L. E., M. S., S. N., agree in general very well. In M. S. the woman is called *Beria*. There is in S. V. also a colloquy between the king and the queen, but different from that of the other texts ; nor is there in that any mention of prayer. Besides prayer, M. S. and S. N. add fasting. There are variants of little importance respecting the manner and the time in which the prayer is performed.

The child being born, the king assembles the astrologers, in order that they may draw his horoscope.

In S. and in S. V. S. all this part of the horoscope has been suppressed. It is found in all the other texts. In M. S. the king assembles all the sages, and by his order they select a thousand out of themselves, these select a hundred, and the hundred select seven. These seven (all named) draw the horoscope. This manner of election is found in S. V. H. for the preceptor. The other versions have no trace of it.

They find that the prince is threatened by a misfortune at twenty years of age.

M. S. and L. E. at twenty years ; N. at thirteen years ; S. V. H. in youth ; S. N. does not say when. In S. V. H., N., and S. N. it is added that he will escape the threatened danger.

At seven years the prince is entrusted to masters ; at

thirteen he had not learnt anything. The king assembles the sages for advice. These find that the best master is Sindibâd. The prince studies another six years and a half under Sindibâd, but uselessly. At nineteen and a half he had learnt nothing.

The education commences at seven years in M. S. and S. V. H., at ten in S. N., at three in S. V. S., "at the close of boyhood" in S.; in N. it is not said when. S. N. intercalates two tales in the discussion amongst the wise men, both told by Sindibâd. N. has no name of a person; consequently the name of Sindibâd is not there, but simply "one of the sages." In S. and S. V. S. Sindibâd is not proposed by the sages; but the king, who has heard his wisdom spoken of, sends for him. In S. N. a tale of Sindibâd to the king after the bad success of his teaching is intercalated.

All the versions, except S. N., suppress one of the two unsuccessful attempts, either the first or the second. M. S. and S. V. H., in which, consequently, the prince is immediately entrusted to Sindibâd, suppress the first. S., L. E., N., and S. V. S. suppress the second. The suppression is seen in S. V., in which, accordingly, the prince is tempted by the woman when he is little more than ten years old. It is seen, however, better in L. E. In this, perhaps to make the prince a little more mature and capable of exciting the woman's love, two years have been added, and his education has been made to commence at seven, and go on to fifteen. In the meanwhile, however, some gross contradictions have been left. While the astrologers predict, as in M. S., the misfortune for twenty years, the prediction is verified at fifteen and a half. In addition, when the king, at the prince's attaining his fifteenth year, assembles the sages, there appears for the first time a sage, "who was named Sindibâd." But afterwards, in the colloquy amongst the sages, one says to Sindibâd (as in

M. S. and in S. N.), "Why have you not instructed the prince in these years that he has been with you?" Now, as the first attempt had been made by several masters (*quel mostrasen escrivir*), as in N. and S. V. S. (S. N. has a *preceptor*; S., however, ἐν τῷ διδασκαλεῖν), and not by Sindibâd, it follows, consequently, that these words allude to a second unfortunate attempt, which, as in S. N., was made by Sindibâd, and which in L. E. has been suppressed. N. has been much more consequential, and having suppressed the second unfortunate attempt has made the danger predicted by the astrologer to be not for twenty but for thirteen years of age, an epoch at which, as it seems to me, the first attempt was made to end in the original text. More exact, the author of M. S. has taken account also of the six months of successful teaching, and suppressing the change of master at thirteen, and reducing the two unfortunate attempts to one only, has preserved the number of years of both, and has made the unsuccessful teaching last continuously twelve years and a half, from seven to nineteen and a half, which, together with the six months of successful teaching, lead up exactly to the epoch of twenty years in which the danger occurs, in accordance with the prediction of the astrologers.

The duration of the second unfortunate attempt in S. N. is six years. The education begins at ten, but in this version the astrologers do not determine with precision the epoch of the danger.

I have thought it necessary to disentangle the confusion which the various redactions present on this point; the more so that between this part of the *Sindibâd* and the introduction to the *Pancatantra* there is more than one interesting, and certainly not fortuitous, coincidence, which Professor Benfey has already opportunely noted, *Pantsch.*, i. p. 39, *et seqq.*

The king again assembles the wise men to advise him. Sindibâd offers to teach the prince in six months, on pain of losing his life and property if he fails; he only asks the king to promise "not to do to another what he would not wish should be done to himself." After a dispute between Sindibâd and the wise men, who do not believe his promise can possibly be performed, the offer is accepted and the agreement put into writing, with the day and the hour of the prince's return.*

L. E. ; M. S. (the king's promise, however, is not in this, being transferred to the end of the book); S. V. H. (in seven weeks; the king's promise is augmented by two others, the dispute of the wise men is suppressed); S. V. S. (in two years; there is no promise of the king, nor dispute, nor written agreement); S. N. (there is no promise of the king nor written agreement); N. (the dispute, the king's promise, the written agreement suppressed); S. (there is no assembling of wise men; the king summons Sindibâd, of whom he has heard much; except this, and consequently the dispute, the rest is all there).

Sindibâd takes the prince with him, has a palace constructed, inscribes the *omne scibile* on the walls, and shuts himself up with the prince, separating him from all other society.

All the texts agree in general, except that in some

* The promise of teaching in *six months*, the anger of the other sages, and the engagement made in the written agreement are all found in the introduction to the *Pancatantra*. See what Benfey remarks as to this, vol. i. p. 39, *et seqq.* Let me be permitted here to remark by the way that the maxim with which one of the sages expresses his doubt regarding Sindibâd's promise—a maxim which, with some variation, is found in two of the texts that have preserved the dispute of the sages, L. E. and M. S. (a gap in the manuscript prevents us from knowing whether it was in S. N.)—recurs in Indian collections. See (besides the well-known book of Böhlingk) Weber's *Indische Streifen*, p. 263, 37.

nothing is said about the separation (N., S. N., S. V. S.). In S. V. there is some detail in regard to the instruction given to the prince which is not found in the others.

Before the term which has been fixed expires the prince has learnt everything. The king asks for information; Sindibâd replies that the prince is ready, and that to-morrow he will bring him back.

In L. E. the king sends for Sindibâd for information, and the latter replies that he will bring back the prince "to-morrow at two o'clock." In S. the king sends to Sindibâd for information, and Sindibâd replies that he will bring back the prince "to-morrow at three o'clock" (but later on he says *at two o'clock*); there is in this text an interpolation of some words interchanged between the king and the prince which can in no way belong to the text. In M. S. and S. V. the hour is not mentioned. In S. V. Sindibâd, without being requested, informs the king that the prince is ready. All this is wanting in S. N. and N.

Before bringing him back Sindibâd consults the stars, and sees that the prince incurs danger of death if he shall speak before seven days.

L. E., M. S., S. V. S. In S. the text is evidently corrupted, but from the words of the prince to Sindibâd the original agreement with the other versions is clearly seen. In S. V. H., S. N., N., Sindibâd finds that the prince is threatened by a misfortune, and in order to avoid it he advises absolute silence for seven days.

Sindibâd hides himself away, the prince goes to court, there is a grand reception, the prince remains dumb; they seek for Sindibâd, and do not find him.

All the texts agree, except that in N. the master does not hide himself, but brings the prince back to court in person.

Some attribute the prince's silence to the effect of a beverage given to him by Sindibād in order that he might learn quickly ; others to timidity.

L. E. ; S. ; M. S. (there is not a word, however, about timidity) ; S. V. H. (there is not a word about the beverage, and it is proposed to conduct the prince to the rooms of the harem) ; N. (the same). In S. N. the manuscript has a gap in this place. S. V. S. has nothing of this.

One of the king's women says that the prince was accustomed from a boy to confide in her ; she proposes to take him into her own room and induce him to speak.

L. E., M. S., S., N., S. V. S. ; S. N. (in this, however, the woman does not speak of the former familiarity ; she is already in love with the prince, and avails herself of this opportunity to have him alone with her). In S. V. S. the prince is, according to the prevailing opinion, taken at once to the harem.

The woman does not succeed in making the prince speak. Then she tells him that his father is old and that it is his turn to reign. She proposes to him that they shall kill his father and afterwards marry.

All the versions agree, only in N. and S. V. S. there is no proposal to kill the father, but simply a declaration of love.

The prince is angry at this proposal ; he forgets his resolution not to speak, and says : " In seven days I shall be able to give thee the answer that thou deservest."

S., M. S., S. V., L. E. In S. N. the prince breaks silence by asking what the woman will do in order to kill his father, and having learnt it, after gravely reproving her he flies from the room. In N. the prince does not speak, but after looking at the woman with angry eyes he flees away. However much of a contradiction this may be, the answer of

the prince was certainly in the original text. In fact, the woman learns from this that the prince will not speak for seven days, and for that reason she endeavours to get him killed before he shall be able to speak. In S. V. S. the prince says this answer *to himself*.

The woman, seeing herself compromised, desires to procure the prince's death before the seven days are over. She tears her clothes and cries, accusing the pretended dumb man of having attempted violence against her.

Nearly all the texts agree; in S. N. the woman accuses the prince not only of having declared his love to her, but also of having asked her assistance in his project of killing his father and taking possession of the throne. S. V. S. also is nearly like this.

The king condemns his son to death. Hearing this, his seven viziers assemble, and resolve to intercede.

Nearly all the texts agree, only N. has suppressed entirely the meeting of the viziers, the first of whom intercedes at once, then the second, &c. It must be observed that these viziers should not be confounded with the wise men, one of whom is Sindibád. S. N. amplifies the discussion of the viziers, and intercalates a tale by the oldest of them in favour of interceding; it does not say how many they were; those, however, who intercede are only six. In S. V. S. they have been already informed by Sindibád.

A vizier presents himself to the king, and by two tales obtains the suspension of the execution for that day. The next day the woman goes to the king, and by a tale obtains the confirmation of the condemnation, but a second vizier procures the suspension of it again by two tales; and so on to the seventh day, on which the woman, seeing her calumny now on the point of being found out, has a funeral pile erected, and mounts it in order to be burnt. But the king

C

on learning this saves her, and orders his son to be killed. Again, however, the seventh wise man by two tales procures the suspension of the execution, and thus the eighth day arrives, on which the prince speaks. On one of the days preceding the seventh the woman, besides telling her tale, threatens to pierce herself with a dagger unless justice is done to her; on another she threatens to poison herself. The seven viziers, therefore, have each two tales, the woman one tale a day from the second to the sixth, and only the threat of killing herself on the seventh.

S., M. S., L. E. agree in this, except that in L. E. the third vizier has only one tale instead of two, and in M. S. the woman on the seventh day, instead of throwing herself on to the funeral pile, throws herself into the river. The woman's threat to pierce herself with the dagger occurs in L. E. on the third day; in S. on the fourth; in S. V. on the fifth. I do not know if it is found in S. N.; it is wanting in M. S. The threat of poisoning herself occurs in S., L. E., S. N., on the fifth day; in S. V. on the sixth. It is wanting in M. S.; in S. V. on the last day the woman, besides threatening to burn herself, has a tale.

The tales thus told by the viziers and the woman are in the following order:—

| | | |
|------------|---------------|-----------------------------|
| First day | First Vizier | The Lion's Track. |
| " | " | The Woman and the Parrot. |
| Second day | The Woman | The Calenderer and his Son. |
| " | Second Vizier | The Loaves. |
| " | " | The Double Infidelity. |
| Third day | The Woman | The Lamia. |
| " | Third Vizier | The Drop of Honey. |
| " | " | The Druggist. |
| Fourth day | The Woman | The Changed Sex. |
| " | Fourth Vizier | The Bath-keeper. |
| " | " | The Go-between and the Dog. |
| Fifth day | The Woman | The Ape and the Wild Boar. |

| | | |
|-------------|----------------|--------------------------------------|
| Fifth day | Fifth Vizier | The Dog and the Snake. |
| " | " | The Burnt Loaf. |
| Sixth day | The Woman | The Thief and the Lion. |
| " | Sixth Vizier | The Two Pigeons. |
| " | " | The Elephant of Honey. |
| Seventh day | The Woman | Has no tale. |
| " | Seventh Vizier | The Three Wishes. |
| " | " | The Man who understood Female Wiles. |

Of all the versions S. is the only one that has preserved *all* these tales. After this comes L. E., in which is wanting only the tale of *The Druggist*. But of all that concerns the tales in the various versions I shall speak in a separate chapter.

On the eighth day, at an early hour, the prince sends a woman to call the first of the viziers. He tells him all, thanks him and his companions, promises reward, and begs him to go to his father and announce to him that he speaks. Having learnt this the king sends for the prince.

S., L. E., S. N. (the seventh day); S. V. H. (the prince sends for the viziers); S. V. S. (sends for the viziers and Sindibád, for he knew where the latter was hidden). All this is suppressed in M. S. and in N.

The king sits on his throne at a full court; the prince presents himself, does homage, and, being questioned by the king, tells of the threatening of the stars and the plot of the woman. He asks that all the sages may be sent for; with them comes also Sindibád.

S., L. E. The latter abridges the prince's answer, which we find more complete in S.; in that there is no mention of the project against the king's life. In S. V. the prince presents himself accompanied by Sindibád; in S. V. H. the latter is questioned upon the cause of the prince's silence. In S. N. Sindibád arrives before the prince and sits down; then comes the prince and speaks. All this is suppressed in M. S. and in N.

The king asks Sindibâd the reason of his absence ; the latter explains it. " Meanwhile," the king says, " suppose I had had my son killed, whose fault would it have been—mine, my son's, the woman's, or Sindibâd's ? " Each of these cases finds a supporter. Sindibâd observes that no one has hit the mark. The king puts the question to the prince, who answers by the tale *The Poisoned Guests*, and asks who was in fault—the maidservant, the snakes, the bird, or the master of the house. These four opinions having been supported by four sages, Sindibâd finds that no one has hit the mark ; the prince resolves the problem, saying that in these cases the fault is that of destiny.

S., L. E., S. N., in which, however, the interrogations of the king do not occur, neither does Sindibâd speak. But the prince in his discourse says that life and death are in the hands of God, and tells *The Poisoned Guests*, as in the two texts already cited. In S. V. H., which abbreviates, the sages get out of the trouble of answering the king's question by saying, " We do not know," and the prince rises and tells *The Poisoned Guests*, proposing only two cases, whether the fault was of the company or of the maidservant. In S. V. S. the king's question is answered differently by various persons. As to the prince's tale, the blame is by one attributed to the master of the house. All this is suppressed in M. S. and N.

All admire the prince's wisdom ; Sindibâd says that he has nothing else to teach him, and that nobody is wiser than he. The prince, however, observes that he knows three persons who know more than he does, and he tells three tales :—

1. The Boy of Three Years.
2. The Boy of Five Years.
3. The Blind Old Man.

S., L. E., S. N. (in the last, however, is one tale more, *The Mother who in order to look at a Young Man lets her Son fall into the Well*, and, further, the tales are united to what in the two more ancient texts comes after). In S. V. H. the prince tells only *The Child of Five Years* and *The Blind Old Man*, and nothing is said of Sindibad. In M. S. the prince on the eighth day tells his father why he has not spoken, and then recounts *The Blind Old Man* as an "example of female wiles." All this part is suppressed in N. and S. V. S. As far as here L. E. accompanies us; that little which follows in it is foreign to the original. All is suppressed in N.

The king asks how it was the prince did not learn at first what he succeeded in learning afterwards. The prince's answer.

The only texts that have not suppressed this part are S. and S. N., in which the last portion of the book has been less sacrificed to the desire of abridging. S. N. inserts in the prince's answer the tales above mentioned. In S. V. H. the king asks the prince the truth about the woman, and the prince tells what in the other texts he has told before. All suppressed in N.

The king orders the woman to come. She confesses everything. The king asks of the court what ought to be done with her. Some propose various mutilations, others death. Then the woman tells *The Fox*.

In the abstract we have of the S. N. (such at least as I read it in the *Revue Britannique*), after the prince's last day of silence the woman is entirely lost sight of, and it is not said what was her end. This cannot be attributed to the Persian poet, but either to the Frenchman or to Falconer, or to a *lacuna* of the manuscript. The woman's confession is found only in S., and perhaps was in the original, and has been omitted for brevity's

sake in M. S. and S. V. H., which otherwise agree very well with S. The proposed punishments are : in S., either to cut off her hands and feet, or to tear out her tongue or her heart ; in M. S., to cut off her hands, or blind her or kill her ; in S. V. H., to cut out her tongue, or cut out her tongue and afterwards burn it. All suppressed in N.

The king leaves the decision to the prince. The latter excludes death, and substitutes a less grave punishment.

Such, I believe, was the original form, to which it seems S., S. V. H., and M. S. more or less adhere. In the last the woman is pardoned altogether. In S. death is excluded, but the woman is condemned to wander through the city upon an ass, with her head shaved and her face dirtied, accompanied by two criers who proclaim her crimes. N., L. E., and S. V. S. get rid of the woman in a few words, the first saying that she was hanged, the second that she was burnt in a dry caldron, the last that she was thrown into the sea with a stone tied to her foot.

A dialogue follows between the king, Sindibâd, and the prince, in which many principles of morality are set forth. In this dialogue is intercalated a tale of Sindibâd, by which he answers the king, who asks to whom the wisdom of his son has been due.

All this very long portion has been suppressed in all the texts, with the exception of S. and S. N. It is difficult to say which of the two versions is the more faithful to the original. Clearly every presumption is in favour of S., not only because it is more ancient, but also because it is much less free than S. N. Sindibâd's tale is quite different in the Greek and the Persian ; the occasion, however, in respect of which it is told is identical. Of the two, that of S. would seem to be the original. The abstract of S. N. is

made by Falconer with so much carelessness that the tale is attributed first to the prince and afterwards to Sindibâd, but certainly should belong to the latter. In S. the king inquires of the prince what Sindibâd has done to teach him so much wisdom; in the answer the moral principles that Feridun wrote upon the walls of his palace are mentioned. In S. follow twenty maxims in the form of question (by the king) and answer (by the prince). Also in S. N. the dialogue concludes in this manner. In both the texts we find so much in common as to be able to conclude that even this portion, suppressed (for obvious reasons) in the other versions, was in the original; which of them, however, has reproduced it faithfully, and up to what point, it is difficult to decide. The subject being treated on the philosophical rather than on the narrative side, Andreopulos as a Christian, and the author of S. N. as a poet, are both open to suspicion.

The king crowns his son publicly, giving up the throne to him, and retires into solitude to serve God.

This conclusion is suppressed entirely in S., which closes with the dialogue between the king and the prince; it is, however, in S. N., S. V. H., and N. In S. N. the king, thinking of abdicating in favour of his son, retires to pray for a week, and has a dream, in pursuance of which he carries out his project. In S. V. he gives up his power to his son directly after having judged the woman. N. ends thus: "The girl is hung, and the king gives the crown to his son." Also M. S., like S. and L. E., has omitted this final portion; some one has wished to supply this want by adding the passage which is found in some manuscripts and of which Carmoly has given a translation. According to this, Sindibâd died (at one hundred and thirty years of age) contemporaneously with King Bibor, and then the son mounted the throne.

CHAPTER II.

OF THE TALES CONTAINED IN THE VARIOUS VERSIONS.

IN order to facilitate the comparison, I lay before the reader on the opposite page a comparative table of the tales in the various versions. By the aid of this table it will be easy to recognize which are the original tales in each of them, and which are not. A glance is sufficient to show that each version has tales common to the others, each has some exclusively its own ; that the tales common to most versions are all found in *Syntipas*—as we shall see, the most ancient of all ; and, finally, that the *Libro de los Engannos*, which represents an Arabic text anterior to A.D. 1253, accords with *Syntipas* more than every other version. After making these preliminary observations let us speak of each separately.

Syntipas.—This version contains two tales which are not found in others ; one of these is the last, which may be entitled *Destiny*. It belongs to a portion of the book which has been suppressed entirely in the other versions, except S. N., in which, in the place of this tale, is found another quite different. I will not repeat here what I have said in the previous chapter upon the subject of this portion of the *Book of Sindibâd*. The other tale does not appear in the comparative table because it is interwoven with the second tale of the seventh vizier, *The Man who understood Female Wiles*. In this (which recurs only in S., L. E., S. N., and N.) the S. has *two* female

| SYNTIPAS. | LIBRO DE LOS ENGANNOS. | PARABLES OF SANDABAR. | SINDIBAD- NAMEH. | SEVEN VIZIERS. B(ulsiq), H(abicht), S(cott). | NACHSHEBI. |
|------------|---------------------------|---------------------------------|----------------------------|---|---------------------------------|
| 1st Vizier | Lion | Id. | Id. | ... | Id. |
| " | Parrot | Id. | Id. | 1st Vizier 1 | Id. |
| Woman | Calenderer | Id. | Id. | Id. | Id. |
| 2nd Vizier | Loaves | Id. | 4th Vizier 1 | ... | Id. (B. H.) |
| " | Infidelity | Id. | 5th Vizier 2 | 1st; Vizier 2 | Id. |
| Woman | Lamia | Id. | Id. | Id. | 1st Vizier. |
| 3rd Vizier | Honey | Id. | ... | ... | Id. |
| " | Druggist | ... | 4th Vizier 2 | 2nd Vizier 2 | Id. (B. H.) |
| Woman | Sex | Id. | Woman 2 | Woman 5 | Id. |
| 4th Vizier | Bathman | Id. | 5th Vizier 1 | Id. | Id. (B. S.) |
| " | Dog | Id. | 2nd Vizier 2 | 3rd Vizier 2 4th Vizier 2 | Id. |
| Woman | Wild Boar | Id. | Id. | Woman 3 | ... |
| 5th Vizier | Snakes | Id. | 3rd Vizier 1 | 3rd Vizier 1 | ... |
| " | Cloth | Id. | 3rd Vizier 2 | ... | 7th Vizier |
| Woman | Thief | Id. | Woman 3 | Woman 4 | ... |
| 6th Vizier | Pigeons | Id. | 2nd Vizier 1 | 2nd Vizier 1 | Woman 6 (B.) |
| " | Young Elephant | Id. | ... | ... | ... |
| 7th Vizier | Wishes | Id. | 6th Vizier 2 | 6th Vizier | 6th Vizier |
| " | Connoisseur | Id. | ... | 5th Vizier | ... |
| Prince | Guests | Id. | ... | Id. | Id. |
| " | Boy 3 years old | Id. | ... | Id. | Id. (B.) |
| " | Boy 5 years old | Id. | ... | Id. | Id. (B. H.) |
| " | Blind Old Man | Id. | Id. | Id. | Id. (B. H.) |
| Woman | Fox | ... | Id. | ... | Id. (B. H.) |
| Syndipas | Destiny | ... | ... | ... | ... |
| ... | Prince, The Abbot | ... | ... | ... | ... |
| ... | ... | Woman 5, Rev. of Absal. | ... | ... | ... |
| ... | ... | 6th Viz. 1, Death of Absal. | ... | ... | ... |
| ... | ... | 7th Vizier 1, Disguise | ... | ... | ... |
| ... | ... | 7th Viz. 2, Three Hunchbacks | ... | ... | ... |
| ... | ... | ... | Introd. Ape | ... | ... |
| ... | ... | ... | " Camel | ... | ... |
| ... | ... | ... | " Elephant | ... | ... |
| ... | ... | ... | " King of the Apes | ... | ... |
| ... | ... | ... | Prince, Careless Mother | ... | ... |
| ... | ... | ... | Sind. 4 Liberators | ... | ... |
| ... | ... | ... | ... | Woman 1, Black- guard (B. H.) | ... |
| ... | ... | ... | ... | Woman 4, Jeweller | ... |
| ... | ... | ... | ... | 3rd Vis., Curiosity | ... |
| ... | ... | ... | ... | Woman 5, Chest | ... |
| ... | ... | ... | ... | 6th Vizier, Four Lovers (B. S.) | ... |
| ... | ... | ... | ... | Woman 6, Magpie | ... |
| ... | ... | ... | ... | " Amazon | ... |
| ... | ... | ... | ... | 1st Viz., Ahmed (S.) | ... |
| ... | ... | ... | ... | 7th Vizier, The Ring (B.) | ... |
| ... | ... | ... | ... | ... | 5th Viz., The Father-in-law. |

wiles, the first of which is simply *told* by the woman to the man, who pretends to understand their cunning; the other instead is a trick which the woman plays on him. Now that wile *told* by the woman is altogether wanting in L. E. and in N. Whether it be found in S. N. Falconer does not say, but through the kindness of Dr. Sachau, who has communicated to me the tale such as it is in the manuscript, I am enabled to say that in S. N. that wile is not to be found. N. also has two wiles, but that which is *told* in S. is not there. There are two jokes, both played off upon the pretended connoisseur of female wiles. The first is in L. E. and in S.; the second, evidently added by Nachschebi, is attributed to the woman's sister, and is a tale which we find again in *The Forty Viziers*.* It is to be remarked that the *Çukasaptati* has the story such as it is in L. E., and has neither the wile which is first in S., nor that which is the second in N. In the form we now know it—a very compendious abstract—the *Çukasaptati* puts principally in evidence the cunning behaviour of the woman towards the young man, suppressing almost entirely all that has reference to his studies of female wiles; not, however, so much so that no trace remains of them, as, for example, where it is said that he was acquainted with “all the amorous signs and gestures shown by women.” And in *Çukasaptati* and in N. the man who is duped has a sacred character, being in the first a Brahmin, in the other a Dervish. What is the importance of the *Çukasaptati* as regards these *second* tales of the viziers we shall see in the sequel. Meanwhile from all this we are enabled to conclude that the first wile, which is in the second tale according to the version of S., appears as an interpolation whether due to the Greek or the Syrian we know not.

Libro de los Engannos.—Twenty-two of the tales that,

* P. 241 (Behrnauer).

besides being found in S., recur in several other versions, are found again in L. E., and all precisely in the same place as they occupy in S. One is wanting altogether, and is the second tale of the third vizier, *The Woman and the Druggist*. It was certainly not wanting in the Arabic original, and perhaps not even in the Spanish translation. It is probable that the very wretched and careless copyist to whom we owe this very bad copy has, through inadvertence, skipped over the chapter which contained it. Besides, S., M. S., S. V. H., S. N., and N. contain that tale; there is no doubt, therefore, that it should be found in the Arabic text.

There is, moreover, wanting in L. E. the tale of *The Fox*, told by the woman when her condemnation is under consideration, which tale is in S., M. S., and S. V. H. But, as we have seen, all the last part of the book, to which that tale belongs, has been suppressed in this text. Instead of it is substituted a fifth tale of the prince, due perhaps to the Spanish translator, or to some one else who has meddled with the translation, which has certainly not come to us untampered with. Though the text is very corrupt and certainly mutilated in some parts, we recognize in this tale a novel of Bandello (iv. 8) which has an equivalent in the nineteenth night of the *Çukasaptati* (Galanos).

Parables of Sandabar.—After S. and L. E., the version which is the least removed from the original is M. S., though in that the tales have undergone more than one mutation. They are as follows, in the order in which they exist in the text :—

| | | | |
|---------------|---|---|--------------------------------|
| First Vizier | . | . | The Footstep of the Lion. |
| " | . | . | The Woman and the Parrot. |
| The Woman | . | . | The Calenderer and his Son. |
| Second Vizier | . | . | The Two Pigeons. |
| " | . | . | The Go-between and the Dog. |
| The Woman | . | . | The Lamia and the Changed Sex. |

| | |
|----------------------|-------------------------------|
| Third Vizier . . . | The Dog and the Snake. |
| " . . . | The Burnt Cloth. |
| The Woman . . . | The Thief and the Lion. |
| Fourth Vizier . . . | The Loaves. |
| " . . . | The Druggist. |
| The Woman . . . | The Man and the Wild Boar. |
| Fifth Vizier . . . | The Bathman. |
| " . . . | The Double Infidelity. |
| The Woman . . . | <i>The Revolt of Absalom.</i> |
| Sixth Vizier . . . | <i>The Death of Absalom.</i> |
| " . . . | The Three Wishes. |
| Seventh Vizier . . . | <i>The Disguise.</i> |
| " . . . | <i>The Three Hunchbacks.</i> |
| The Prince . . . | The Blind Old Man. |
| The Woman . . . | The Fox. |

The last tale of Sindibád is wanting altogether, the portion of the book to which it belongs being, as in other versions, here suppressed. There are wanting also three of the four tales of the prince, and they are the first three, which were entirely suppressed. We have further four quite new tales, that have nothing like them in any other version, and are wholly foreign to the original. Two of these, being of Jewish argument, are evidently due to the Jewish translator. These two tales, being intended to serve contrary purposes, could not be both told by viziers. The translator has given the first, *The Revolt of Absalom*, as a fifth tale to the woman, instead of *The Thief and the Lion*. The latter, therefore, should have been suppressed, but he has preferred preserving it; and in order to do this he has transferred it, making it the fourth; the fourth he has made the third; and, lastly, the third having some affinity with the second, he has fused the two together, making only one tale of them. The tale of *The Revolt of Absalom* should have been immediately followed by that of *The Death of Absalom*, which serves as an answer to it. Consequently the latter has been given as a first tale to the sixth vizier, instead of *The Two Pigeons*. This (*The Two Pigeons*)

has been given as a first tale to the second vizier, instead of *The Loaves*. This last has been given as a first tale to the fourth vizier, instead of *The Bathman*; this as a first tale to the fifth vizier, instead of *The Dog and the Snake*; and, finally, the latter as a first tale to the third vizier, instead of *The Drop of Honey*, which has been suppressed. To the seventh vizier have been given two new tales, instead of his own two stories, which were *The Three Wishes* and *The Man who understood Female Wives*. This latter has been suppressed, and the other has been given as a second story to the sixth vizier, instead of *The Young Elephant*, also entirely suppressed.

These three versions, S., L. E., and M. S., agree also in not giving any tale to the woman on the last day, substituting therefor the threat which she makes of killing herself, either by mounting the funeral pile, as in S. and L. E. (and this must be the primitive form), or by throwing herself into the river, as in M. S.

Sindibād-nāmeḥ.—We know from the author of this poem himself that he had before him a Persian prose text, translated from the Arabic. The collations which we have instituted in regard to the principal tale already completely prove that that Arabic original was no other than the same which served as a basis to other versions, or one derived from it. Certainly, as the result of comparing with the *Syntipas* the latter portion of the book, suppressed in the other versions, this was very complete. But, however each principal portion of the book may have been preserved in this version, it is evident that each one has been handled by the author with some freedom, according as his own character of poet required or permitted. This can not only be recognized in the amplifications of single parts and in the free use of all Persian poetical rhetoric, such as was in fashion in the times of the author, but also in his having

driven amplification and freedom so far as to introduce tales into some parts of the book in which no other version has any. These are:—1. *The Fox and the Ape*; 2. *The Fox, the Wolf, and the Camel* (both told by Sindibād to the other wise men when it is under consideration to find a good preceptor for the prince); 3. *The Tame Elephant* (told by Sindibād to the king in order to excuse himself for the bad success of his teaching); 4. *The King of the Apes and the Burnt Elephant* (told by the oldest vizier to the others for the purpose of proving that they should intercede with the king in order to dissuade him from killing his son). Not one of these tales is found in any of the other versions; they are certainly foreign to the *Sindibād*, and have been introduced into this version from other collections. The latter three are again found in the *Avadānas*,* and the last of them also in Nachschebi.†

The other tales are in the following order:—

| | |
|------------------------|-----------------------------|
| First Vizier | The Husband and the Parrot. |
| ” | The Double Infidelity. |
| The Woman | The Calenderer and his Son. |

* N. 17, 27, 33. As is well known, this is an argument for the Buddhistic origin of such tales. It being very probable, as Benfey has maintained, and with good reason, that the *Sindibād* itself is of Buddhistic origin, Gödeke (*Or. u. Occ.*, iii. 393) has wished to deduce from it that these tales were original in the *Sindibād*, and that the S. N. is the most faithful representative of this book. But the community of Buddhistic origin proves nothing. A hundred tales that may be found or not in the *Avadānas*, and even several collections of tales, are of certain or probable Buddhistic origin. There may very well have been tales introduced at an epoch even very recent into the *Sindibād*, and they may be nevertheless of Buddhistic origin. So, for example, the two tales of *Curiosity* and *The Magpie*, which are found in *The Seven Viziers*, may very well, as Benfey (*Pantsch.*, i. §§ 52–58) thinks, have that origin; yet (though Benfey has not seen this) there is no doubt that they are altogether foreign to the original *Sindibād*.

† Fifth night. Cf. Rosen, *Tatt-nāmah*, i. 130; Pertsch, art. cit., p. 519; Benfey, *Pantsch.*, i. pp. 358, 583, *et seq.*

| | | |
|---------------|---|---|
| Second Vizier | . | The Two Partridges. |
| " | . | The Druggist. |
| The Woman | . | The Lamia. |
| Third Vizier | . | The Dog and the Snake. |
| " | . | The Libertine Husband (second part of the tale). |
| " | . | The Go-between and the Dog. |
| The Woman | . | The Ape and the Wild Boar. |
| Fourth Vizier | . | The Bathman. |
| " | . | The Go-between and the Dog (the first part only). |
| The Woman | . | (A <i>lacuna</i> in the MS.) |
| Fifth Vizier | . | The Man who understood Female Wiles. |
| The Woman | . | The Thief and the Lion. |
| Sixth Vizier | . | The Three Wishes (<i>lacuna</i> in the MS.). |
| The Woman | . | The Changed Sex. |
| The Prince | . | The Poisoned Milk. |
| " | . | The Careless Mother. |
| " | . | The Child in the Cradle. |
| " | . | The Boy of Five Years. |
| " | . | The Blind Old Man. |
| Sindibád (?) | . | The Four Liberators. |

Here we find again in great part the usual tales, including the second ones of the viziers, which, as we shall see, are a characteristic of that text whence all the versions proceed. The change of order is another proof of the freedom used in this version. The fifth vizier has only one tale, and the sixth also.

The seventh vizier is out altogether. Before the surviving tale of the fifth vizier there is a *lacuna*; and a *lacuna* deprives us also of the tale of the sixth vizier, of which the title only remains. It does not seem that the absence of the seventh vizier should be attributed to the latter *lacuna*; at least, according to Falconer's abstract, as it is given in the *Revue Britannique*, the prince in this version begins to speak again on the seventh day, as in N., and not on the eighth. From this it seems that the seventh vizier, as in N., has been deliberately suppressed by the author.

Did the last two viziers (fifth and sixth) have each one tale only, or did they have two like the others? Perhaps a more accurate examination of the codex and of the presumable extent of the *lacunæ* may give the answer. I will only observe that there is no need for supposing the existence of these tales to explain the *lacunæ*, since other parts of the narrative besides the tales are wanting there.* It is to be observed that the missing tales (including those of the seventh vizier) are precisely four—in other words, as many as have been added in the introduction; so that this version, such as we now know it, contains twenty-four tales, just as many as *Syntipas* contains, and as many as the *Book of Sindibād* contained. Gödeke has thought that the missing tales have been suppressed on account of their obscenity. He would not have said this if he had observed what the tales are that are missing, what those are that exist. The tales of *The Loaves* and *The Drop of Honey*, which are amongst the missing ones, have nothing obscene, nor even of gallantry; the others wanting are very far from reaching the obscenity of *The Three Wishes* or of *The Bathman*, neither of which, nevertheless, has been suppressed.

The woman has all her tales as in the original, except that the order is somewhat changed. Where the *lacuna* is after the fourth vizier the woman does not appear to have any tale. If she had one, it must have been a new tale, foreign to the *Sindibād*, given to her by the poet; since she has already, without exception, all the five tales

* The observations of Falconer respecting the *lacunæ* and the displacement of sheets in the MS. do not appear to be accurate. Dr. Sachau informs me that in each page the word with which the following page commences is marked by the same hand, and this indication always corresponds, except once only (No. 86, 87). From this it would appear that if anything is really wanting, or is not in order in some places, it is not through deficiency of the MS.

that she should have, according to the original, during the silence of the prince. Perhaps the threat of burning herself that the woman makes, without any tale, on the eighth day in the original has been transferred to that place. In point of fact the woman on the preceding day has, as in S. and in S. V. H., besides the tale, the threat of poisoning herself.

The tale of *The Fox* is wanting. As a compensation, however, the prince, besides the four usual ones, has one new (*The Careless Mother*). Of the final tale—according to Falconer's abstract, one does not know if it is the prince's or Sindibad's—I have already spoken elsewhere, remarking that the S. in this part of the book, only preserved in these two versions, has indeed a tale, but quite different from that which the S. N. has. This tale of the S. N. is found again in Nachschebî (No. 35), in the *Thousand and One Nights*, and in other collections. That other collections of tales besides the *Sindibâd* have been used for this version is evident. Not only from these have the entirely new tales been taken, but also versions of some tales of the *Sindibâd*, entirely different from that to which this book belonged. Thus for the tale of *The Two Pigeons*, which indeed is found again, just as it is in the *Sindibâd*, in the *Anvâr-i-Suhaili* (written, as is well known, not long after the S. N., about the beginning of the fifteenth century), has been substituted the tale of *The Two Partridges*, which is very different. (See Benfey, i. § 227, and p. 594, but mark that the tale of *The Two Pigeons* is one of those that, without any doubt whatever, belong originally to the *Sindibâd*.) The same may be said, though the difference is less great, of the tale of *The Ape and the Wild Boar*. (See Benfey, i. § 173, and observe, in answer to the query which he makes at p. 424, that now we know this tale is *not* found in Nachschebî.) The form which this tale

has in S. N. approaches much nearer to that which it has in the *Pancatantra*. In the *Anvár-i-Suhaili* it is found again such as it is in the S. N. Of the tale of *The Go-between and the Dog*, here divided into two, I will speak in the following chapter.

When I say that the S. N. does not spring from a text of the *Sindibád* independent of that from which the other versions proceed, I do not mean to say by this that all the differences which it presents should be attributed to its author. It is not at all improbable that the Persian prose version of the Arabic text upon which he worked might already contain some of the variants that are found again in the poem.

Seven Viziers.—From one identical corrupted text, interpolated and relatively modern, are derived the three Arabic versions of the *Seven Viziers* used by us, those of Habicht, of Scott, and of Bulaq, which have common to them all several tales quite foreign to the *Sindibád*. The most complete of the three as regards the number of the tales is that of Bulaq. The following are the tales which it contains :—

| | | | |
|-------------------|---|---|-----------------------------|
| The First Vizier | . | . | The Track of the Lion. |
| " | . | . | The Woman and the Parrot. |
| The Woman | . | . | The Calenderer and his Son. |
| " | . | . | The Blackguard. |
| The Second Vizier | . | . | The Loaves. |
| " | . | . | The Double Infidelity. |
| The Woman | . | . | The Lamia. |
| The Third Vizier | . | . | The Drop of Honey. |
| " | . | . | The Druggist. |
| The Woman | . | . | The Changed Sex. |
| The Fourth Vizier | . | . | The Bathman. |
| " | . | . | The Go-between and the Dog. |
| The Woman | . | . | Mahmud (the Jeweller). |
| The Fifth Vizier | . | . | Curiosity. |
| The Woman | . | . | The Lover in the Chest. |

| | |
|--------------------------|-------------------------|
| The Sixth Vizier . . . | The Four Lovers. |
| ” . . . | The Three Wishes. |
| The Woman . . . | The Thieving Magpie. |
| ” . . . | The Two Pigeons. |
| ” . . . | The Amazon. |
| The Seventh Vizier . . . | The Burnt Cloth. |
| ” . . . | The Ring. |
| The Prince . . . | The Poisoned Guests. |
| ” . . . | The Blind Old Man. |
| ” . . . | The Boy of Three Years. |
| ” . . . | The Boy of Five Years. |

Of these tales one only, *The Ring*, exclusively belongs to this text of Bulaq. The tales of Habicht's text are here all found again in the same place, with the exception of the last, *The Fox*, which is wanting.* But the text of Habicht wants the following original tales, which here reappear:—
1. *The Bathman*; 2. *The Two Pigeons*; 3. *The Boy of Three Years*.

Scott's text has exclusively its own the first tale, *Ahmed*. The order of the first tales in this text is as follows:—

| | |
|-------------------------|-----------------------------|
| The First Vizier . . . | Ahmed. |
| ” . . . | The Husband and the Parrot. |
| The Woman . . . | The Calenderer and his Son. |
| ” . . . | The Track of the Lion. |
| The Second Vizier . . . | The Double Infidelity. |
| The Woman . . . | The Lamia. |
| The Third Vizier . . . | The Drop of Honey. |
| The Woman . . . | The Changed Sex. |

And so consecutively as in the Bulaq text, except that here are wanting the following tales, besides that of *The Ring*: 1. *The Two Pigeons*; 2. *The Boy of Three Years*; 3.

* The tale of *The Three Wishes* is also in Habicht's text; on account of its obscenity, however, in the edition of Breslau mention only is made of its title, *Of Him who wished to know the Night of Al-kader*, under which title no one has recognized that tale. It bears the same title in the Bulaq text. On the subject of the *Night of Al-kader*, see Lane's *The Modern Egyptians*, p. 478.

The Boy of Five Years; 4. *The Blind Old Man*. As in the Bulaq text, so in this of Scott is wanting the tale of *The Fox*, which is in Habicht. Three tales are not given by Scott for reasons of delicacy; two of these are *The Bathman* and *The Three Wishes*. The other is the second tale of the third vizier, and should be *The Druggist*, which, however, is certainly not more free than others related by Scott. Perhaps it is the tale of *The Loaves*, which is not obscene, but nauseous, and may for that reason have been considered by the Englishman too indelicate for translation.

I will speak of the text of Nachschebi separately in the following chapter. Meanwhile, from the examination of each version in particular and from the comparison of all together, it seems to me to result clearly that the tales contained in the *Book of Sindibad* are those that I have marked out in the scheme of this book, and in that order in which all reappear in the *Syntipas*. Here would be the place to seek the form which each of these tales had in the original, but, for the reason that I have already pointed out, I am obliged to waive for the present this part, which is less essential for the scope of the present work.

CHAPTER III.

CONCERNING THE EIGHTH NIGHT OF THE TUTI-NAMEH
OF NACHSCHEBI, AND THE SECOND TALES OF THE
VIZIERS IN THE BOOK OF SINDIBAD.

THAT all the known versions are derived from the *Book of Sindibad*, such as I have described it in the preceding chapters, will now be readily conceded to me, subject to one exception in respect to the eighth night of the *Tuti-nameh* of Nachschebi, regarding which there exists an opinion which we cannot here neglect. Professor Brockhaus, in making known that redaction for the first time, observed as follows: "From the character which this redaction of Nachschebi has, I should hold that it might be the oldest of those of the *Seven Sages*, since I know no others more simple, from which appears more clearly, or in a manner less disturbed by other additions, its true end—that of warning against the frauds of women. In fact, here we have nothing but the tales of the viziers upon the subject of female wiles; and the tales which the girl tells in reply, in order to shake the king's confidence in his councillors, are wanting altogether. In this, strangely enough, the most ancient of the French versions, the *Dolopathos* of Herbers, agrees with the Persian redaction, no doubt by chance. Whether in the Indian *Book of the Parrot* there is the same cycle of tales I cannot, unfortu-

nately, affirm, because I have not the original Sanscrit at hand ; but of the separate novels I could say so almost with certainty. It would really be important to examine a manuscript of the *Çukasaptati*, and thus conclude the researches concerning this popular book."

Brockhaus wrote this in 1845 ; in 1851 the Greek translation of the first fifty-nine tales of the *Çukasaptati*, made from an Indian text by Galanos, was published ; and the Indian text itself, though corrupt and imperfect, was used by Professor Benfey in his labours upon the *Pancatantra*, published in 1859. The hope of finding in India this text of the *Sindibâd* inserted in the *Çukasaptati*, as it is in the *Tâtindâmeh*, was frustrated. The novels which it contains are found, as Brockhaus had already asserted, in the *Çukasaptati*, but not the principal tale in which they are found inserted in Nachschebî. Benfey had remarked this before in his paper cited by me, which was first published in 1858. Yet the opinion of Brockhaus respecting the greater antiquity of the redaction mentioned by Nachschebî continued to be adopted, if not as certain, at least as probable, by Benfey himself, who many times had occasion to use this text in his introduction to the *Pancatantra*, and generally by all who have occupied themselves in these researches with the exception of Gödeke (*Or. u. Occ.*, iii. p. 388), who has, as if in passing, expressed a doubt, without, however, handling the question thoroughly. However sorry I may be to controvert the opinion of Professor Brockhaus and others of the same authority, I must say my strong conviction is that Nachschebî knew no redaction of the *Sindibâd* independent of that from which the other versions are derived.*

* Before undertaking these researches I also followed, in my paper upon the *Seven Sages*, the opinion which now, for reasons which I shall give, I have thought I ought to abandon.

The opinion of Brockhaus, having found no support in the *Çukasaptati*, such at least as we at present know it, remains founded upon one single argument, which is the greater simplicity of this version, in which the viziers are the only persons who tell stories. By itself this is a very weak argument, and when we reflect that this redaction does not constitute a separate book, but forms part of that *Tâst-nâmeh* in which it occupies *one single* night,—instead of imputing its greater simplicity to some more ancient version, it is more natural to consider it an abridgment, in which the author, suppressing several series of tales (the first ones of the viziers, those of the woman, those of the prince), has left only one series, in order to reduce the book into the lesser proportions which are compatible with being the tale of one single night. In a form much more ample the *Sindibâd* has been introduced into the *Thousand and One Nights*; but in these it occupies several nights in succession. I confess, too, that on reflection I do not see why in the first more ancient Indian form the book should not contain tales of the woman. Indeed, in order to give occasion to the tales of all the viziers, it was necessary that the condemnation should be renewed every day, and this, naturally, by the act of the woman, who accordingly, as also in *Nachschebî*, every day presents herself to ask again for justice. Now why should she in the earliest text present herself to demand justice *without telling any tale*, and not rather oppose tale to tale, since such were the arms given to the viziers against her object? Besides this, the asserted primitive simplicity of this redaction becomes suspicious by its appearing certainly exaggerated, when it is remarked that *Nachschebî* has seven viziers, while he only makes six of them speak,—a circumstance which Professor Brockhaus does not explain, yet which, rather than leading us to think of a more

simple, because more ancient, text, would instead confirm the idea of its being an abridgment of the common text. Besides, if we suppose that of this more ancient redaction Nachschebî knew a Persian text, whether the latter already formed part (as I do not think probable) of the ancient *Tâtt-nâmeh* or was independent of it, it is very singular that such a text should have remained unknown down to the fourteenth century, and he only should then know it, whilst not long after, in the same century, the author of the *Sindibâd-nâmeh* is acquainted with no other than a Persian translation of the common text. What next dissuades one from believing in this greater antiquity is the great resemblance which is seen between the *Book of Sindibâd* and the text of Nachschebî in what they have in common. On comparing the principal tale in the two versions it is impossible not to perceive that in Nachschebî it is simply an abridgment of the usual form. A glance at the comparative table which I have drawn up of the various versions removes every doubt as to this. In some tales some differences are observed, but in the whole we are very far from finding that diversity which in similar cases may be expected by him who knows the changes to which these popular books are subject when they pass through divers phases, of the nature of those which the opinion of Professor Brockhaus supposes. This objection becomes still more grave if any one wishes to suppose that Nachschebî had before him an Indian text of that pretended more ancient version.*

Such are the more obvious and general reasons which I have for doubting that opinion. Other observations will better elucidate the true nature of this redaction. I note in the first place an important fact which up to this

*. According to Pertsch (*l.c.*, p. 511), Nachschebî lived some time in India and knew some Indian dialects.

time has not been remarked. Seeing that in the *Book of Sindibād* the viziers have two tales each, it is very natural that originally they may have had only one, and somebody may have added a second (entirely superfluous) to make the collection richer. Now, it is clear that this suspicion would lead one naturally to doubt the originality of the second, and not the first, stories of the viziers; and consequently in a more ancient redaction we should expect to find wanting those that in the others are *second* stories, and not those which in them are *first*. Now, in the redaction of Nachschebî precisely the contrary happens, and it is not the second but the first stories which are missing. Indeed, the five tales that reappear in the *Book of Sindibād* are all second stories of the viziers. The following comparison shows this:—

| | |
|-------------------------------------|-------------------------------|
| The Double Infidelity | Second of the Second Vizier. |
| The Libertine Husband | Second of the Fourth Vizier. |
| The Young Elephant | Second of the Sixth Vizier. |
| The Man who understood Female Wiles | Second of the Seventh Vizier. |
| The Woman and the Druggist . . . | Second of the Third Vizier. |

When we reflect that the six tales that are found in this redaction all reappear in the *Çukasaptati*,* every one will be ready to admit that, if they reappear in Nachschebî, they ought also to be found in the ancient *Tûti-nâmeh* which he had before him. Accordingly, it is easy to

| | | | |
|--------------|-----|-------------|------|
| * Nachschebî | 1st | Çukasaptati | 26th |
| " | 2nd | " | 1st |
| " | 3rd | " | 22nd |
| " | 4th | " | 11th |
| " | 5th | " | 15th |
| " | 6th | " | 32nd |

The fourth tale of Nachschebî contains two stories, the second of which is foreign to the *Sindibād* and to the *Çukasaptati*. Of the fifth tale the *Çukasaptati* has a second portion, which is foreign to the *Sindibād* and also to the text of Nachschebî, and which is met with in other collections as a separate tale. (Cf. Benfey, *Pantsch.*, i. p. 457, and my *Virgilio Mago* in *Nuova Antologia*, 1867, August, p. 62, *et seq.*)

explain the origin of this redaction without thinking of a greater antiquity, and also without thinking of an abridgment, properly so called, of the *Book of Sindibâd*. Nachschebî remarked that those tales of the *Tût-nâmeh* were found again in the *Book of Sindibâd*; he therefore joined them together into one night, giving them for their framework the principal tale of the *Sindibâd* (abbreviated and the names removed), which latter was known to him probably in that same Persian version translated from the Arabic which was used by the author of the *Sindibâd-nâmeh*. This he could do conveniently because those tales which the *Sindibâd* has in common with the *Çukasaptati* or with the *Tût-nâmeh* constitute exactly a separate series, viz., that of the *second* stories of the viziers. In this way it is very well explained why the viziers have only six stories. In point of fact, the first of the second stories of the viziers being *The Woman and the Parrot*, itself almost identical with the principal tale of the *Tût-nâmeh*, he could not repeat it. He therefore has suppressed it, reducing the tales to six by the same expedient which we see adopted in the S. N., that is, by making the prince speak on the seventh day. Moreover, of the second tales of the viziers, one only, so far as we know, is foreign to the *Çukasaptati*, *The Burnt Cloth*; and this tale is not found in Nachschebî, who did not find it in the ancient *Tût-nâmeh*. Instead we find substituted the tale of *The Father-in-law*, which is foreign to the *Sindibâd*, but ought to have been in the ancient *Tût-nâmeh*, since besides being in Nachschebî it reappears in the *Çukasaptati*.

It is well known that the ancient Persian text which Nachschebî had before him was not a translation of the *Çukasaptati*, but a book for which the latter served as a groundwork. Besides this, however, other collections also had been used. Thus, indeed, it is well known that the

text of Nachschebî is not properly a translation, but a free version or an adaptation of that ancient *Tûtî-nâmeh*, in which moreover liberty may have been taken as regards the tales of the *Çukasaptati*, and for the version of the latter there may have been sometimes substituted one of another collection. We cannot therefore say with certainty whether Nachschebî, having before him for five tales the version of the *Sindibâd* and that of the ancient *Tûtî-nâmeh*, has always adhered to the latter, or has selected for each tale that version which pleased him best. As regards three of these tales the version of Nachschebî approaches nearer to the *Sindibâd* than to the *Çukasaptati*. They are *The Double Infidelity*, *The Man who understood Female Wiles*, and *The Woman and the Druggist*. I have already observed elsewhere that in the tale of *The Man who understood Female Wiles* there is in Nachschebî a second wife added to the tale of the ancient *Tûtî-nâmeh*, entirely foreign to the *Sindibâd*, and one which is only found again as a separate tale in that distant offshoot of the *Sindibâd*, the *Book of the Forty Viziers*, in which the tales are collected from a great variety of sources. It may be doubted whether this second wife is due to Nachschebî, or was not already added to the tale in the ancient *Tûtî-nâmeh*. The latter seems to me the more probable opinion, and the fact of that addition not being found in the *Çukasaptati* certainly does not exclude it, because, as I have said, that text contained also tales taken from other collections. That Nachschebî might find it added in the text of the *Sindibâd* known to him I would not believe unless, besides being in the latter, it were also in the ancient *Tûtî-nâmeh*. The tale of *The Young Elephant* is in Nachschebî a little nearer to the form which it has in the *Çukasaptati* than to that of the *Sindibâd*. But in the tale of *The Libertine Husband* (the latter part of *The*

Go-between and the Dog in the *Sindibâd*) Nachschebî is as much removed from the *Çukasaptati* as from the *Sindibâd*. Of this tale I shall shortly speak. In the mean time, I remark that the text of the *Sindibâd* being, as regards this tale, much more approximated to that of the *Çukasaptati* than the text of Nachschebî, is an argument against the pretended greater antiquity of this last-named redaction.

It will be proper here to consider a remarkable circumstance which, in regard to the second tales of the viziers, is elucidated by what I have just observed as to the tales of this version of Nachschebî. As I said before, if in all the *Book of Sindibâd* there are tales as to which it may be suspected that they would not be found in the primitive Indian text, such certainly are these second tales of the viziers, which, however, certainly were in the *Book of Sindibâd* from which the known versions spring. This suspicion is confirmed, and made almost a certainty, by the observation I have already made, viz., that the tales which Nachschebî has, and which are second tales of the viziers, are all found in the *Çukasaptati*. Of seven, which is the number of these second tales in the *Book of Sindibâd*, six are found in this collection, and, as if to exclude the suspicion of an accidental coincidence (very unlikely in itself, inasmuch as we have to deal not with here and there one or two tales, but with an entire series), that one of these six tales which is the first of the whole series, viz., the second tale of the first vizier, is *The Husband and the Parrot*, which, as Professor Benfey also remarks (*Pantsch.*, i. p. 273), corresponds in its ultimate analysis with the fundamental tale of the *Çukasaptati*. Of the various series of tales of the *Sindibâd*, this is the only one that presents a coincidence so important. Some other tales of the *Sindibâd* are found that may offer an analogy with the *Çukasaptati*, but slightly

only, and, moreover, much less approximated to the form of the *Çukasaptati* than are those second tales of the viziers. Professor Benfey has already,* with his usual diligence and learning, illustrated two tales of the woman (*The Ape and the Wild Boar* and *The Thief and the Lion*) which resemble closely two stories of the *Çukasaptati*. A glance at the resemblances pointed out by this learned man is sufficient to convince us that they are very far from having with the *Çukasaptati* that clear and indisputable affinity of *derivation* which the second tales of the viziers present. It is clear that even in their more ancient and primitive form these Indian collections must, indeed, have had certain elements in common, whether they took them from popular narration or from more ancient writings or collections. Thence arise certain similarities, which do not always authorize us in supposing that one collection has lent to another. This, however, cannot in any way apply to the second tales of the viziers in this *Book of Sindibâd*, which, very like in form to tales in the *Çukasaptati*, and constituting a series at the head of which appears the principal tale of the *Çukasaptati*, bear evident character of being an addition made to the *Sindibâd* by some one who took them from a version of the *Çukasaptati*. This fact, already sufficiently clear of itself, is confirmed by an Arabian writer of the tenth century, Mohammed Ibn-el-Neddîm-el-Werrak, who, as is well known, in a passage often cited, speaks of two texts of the *Book of Sindibâd*, one larger and another smaller, which is well explained by referring it to the text containing the considerable addition of seven tales, and to the other which is without it.†

* *Pantsch.*, i. § 173, 2, II.

[† Nöldeke does not agree with me in this idea; he holds, on the contrary, that all the texts now in existence come from the lesser *Book of Sindibâd*. The observations of the learned Orientalist are very

Here the reader will ask me for an explanation of the presence of the tale of *The Burnt Cloth* (the second of the fifth vizier), which is the only one of all this series that is not to be found in the *Çukasaptati*. To account for this it is necessary to observe that the tale *immediately antecedent* in the same series, the second one of the fourth vizier (*The Go-between and the Dog*), corresponds not with one but with two tales of the *Çukasaptati*, which in this book are really placed one directly after the other (first and second night), but separate. Taking this into account, it seems to me we may believe, with every probability, that he who first added to the *Sindibâd* that new series of tales, taking them from the *Çukasaptati*, would give those two, one to the fourth and the other to the fifth vizier, so that all the second tales of the viziers came to be thus without exception taken from the *Çukasaptati*. There was some one, however, who wished to introduce the tale of *The Burnt Cloth*, and in order to do this he united the story of the fifth vizier with that of the fourth, and put the new tale in the vacant place. This union of two tales in order to leave room for a new one is a thing not at all unusual, as any one who is familiarly acquainted with the history of these popular books knows well, and the history itself of the *Sindibâd* offers other examples of it. Thus, as we have seen, in the Hebrew text for this very purpose there have been fused together two tales of the woman (*The Lamia* and *The Changed Sex*), which in all the other versions, as certainly in the original text, are separate.

noteworthy, but being unable to reproduce them here I invite the reader to study them in the *Zeitschrift der Deutsch. Morgenl. Gesellsch.*, xxxiii. p. 521, *et seqq.* The observation which he has been the first to make, that in two manuscripts of the *Fihrist* is indicated the title of the greater *Sindibâd*, which was *Aslam and Sindibâd*, is relevant. Of the first of these names no trace is found in the known text; perhaps it was the name of the prince, who has been left anonymous in the more compendious texts which we possess.]

So, indeed, in some of the Western texts, as the *Historia Septem Sapientum* (which I believe is very far from being the original of the vulgar Western versions) and others, there have been fused together two tales (*The Wife of the Seneschal* and *Janus in the Defence of Rome*) in order to make room for another tale, *The Three Lovers*. It would be an apparent support to this my opinion to find the two parts of the tale of *The Go-between and the Dog* separate, and attributed the one to the third and the other to the fourth vizier in the *Sindibād-nāmeḥ*, which would lead to the belief that the S. N. comes from a more ancient version of the *Sindibād*, in which the second tales of the viziers should have been already inserted, but the two with which we are occupied not yet fused together; the more so because the tale of *The Burnt Cloth* is not amongst those which this text offers. But this support is apparent merely. The absence in the S. N. of the tale of *The Burnt Cloth* proves nothing, since, as we have seen, others also are wanting that have evidently been suppressed, but were in the text from which the S. N., like the other versions, is derived. Among the missing stories is also *The Young Elephant*, viz., one of the second tales of the viziers which reappear in the *Çukasaptati*. As to the tale of *The Go-between and the Dog*, which we here find divided in two, it is clear that if the S. N. sprung from a version more ancient than that from which the others spring, the form of these two tales ought to be in it either more approximated to the form that they have in the *Çukasaptati* than their *ensemble* is in the later version, or at least just as near. Precisely the contrary is the fact. The tale of *The Libertine Husband* (which is the latter part of the tale of *The Go-between and the Dog*) is much nearer to the form it has in the *Çukasaptati* in those versions in which it is fused together with the other tale of *The Go-between and the Dog* than it is in the

S. N., in which it stands by itself, as in the *Çukasaptati*. The difference cannot be attributed to the caprice of the man who wrote the S. N., since, in the same form that it has in this latter, that tale recurs also in the eighth night of Nachschebí. But Nachschebí has not the other part or the other tale, in which the dog occurs, and it is observable that he not only has not it in the eighth night, but he has not it at all in his *Tátt-námeh*, although, as I have said, the *Çukasaptati* has it. This other part is in the S. N., in which, as in the *Çukasaptati*, it constitutes a separate tale, of a form which approaches nearer to the *Sindibád* (separating, of course, from it all that connects it with the other tale with which it has been united) than to the *Çukasaptati*.*

This circumstance of the go-between who employs the artifice of making a dog weep, &c., recurs in two tales of quite an opposite character : in the one (this of the *Sindibád* and of the *Çukasaptati*) the subject is a woman who yields ; in the other (Somadeva, p. 56, *et seq.*) the subject is a woman who resists the deceit of the go-between.† Both these tales

* Falconer communicates only the title ; Dr. Sachau, however, has informed me of the contents, which I abridge as follows :—A man sees a beautiful woman at a window, and falls desperately in love with her, to which she, however, does not respond. He goes to an old woman to intercede for him, and the latter endeavours to persuade the woman to favour him, but in vain. Then the old woman has recourse to the expedient of the dog, &c., and the woman yields. In the *Çukasaptati* the woman who is tempted is the wife of a royal prince ; a young man falls in love with her, and, loving her in silence, consumes and fades away to such a degree that his mother, in order not to see him die, determines to do her best that his love may be satisfied. The mother goes to the princess, and by the expedient of the dog persuades her not to be chary of herself towards men, and the princess having told her to find her some, the mother brings her into communication with her own son.

† See as to these two tales, much diffused in East and West, Loiseleur, *Essai*, p. 107 ; Hagen, *Gesammtabenteuer*, iii. p. lxxxiii, *et seqq.* ; Maetzner, *Altenglische Sprachproben*, p. 103, *et seqq.*

reappear in Nachschebî, the one in the eighth night, the other in the fourth night (Kâdirî, No. 4 ; Rosen, i. p. 83) ; but in both the circumstance of the dog is wanting altogether, and it thence appears to have been deliberately left out, like other tales of the *Çukasaptati*. Nachschebî, as it appears, found in the ancient text of the *Tût-nâmeh* only the second part of the tale of *The Go-between and the Dog* ; he placed it in the eighth night as he found it, viz., in a different form from that which it has both in the *Çukasaptati* and in the *Sindibâd*. As to the *Sindibâd-nâmeh*, as we have seen, its author has introduced tales taken from other collections, and has sometimes preferred versions different from those of the original. It is posterior to Nachschebî, and may consequently have taken that tale of *The Libertine Husband* from him, who is the only one in whom that tale is found in that form. Two other tales of the S. N., foreign to the other versions of the *Sindibâd*, reappear in Nachschebî (Nos. 5a and 35a).

That the addition of those second tales of the viziers was made in India cannot, it seems to me, be supposed with any likelihood if it be admitted as probable that the smaller text of the *Sindibâd*, of which the above-mentioned Arabian writer speaks, is that to which these tales had not yet been added. In point of fact it does not seem credible that two texts of the same book of different dimensions have come from India, and, passing through the Pehlvi (which is the accustomed way), have come into Arabic literature, and have maintained themselves therein distinct the one from the other up to the tenth century. Generally in these cases the richer collection overpowers and supersedes the other, just as happened afterwards to the *Sindibâd* itself, of which we find that all the known versions come from a text which contained the addition of those tales. One may believe that the Arabic version of

the smaller text was made from the Pehlvi in Persia, and there afterwards was increased by those tales which were taken from a Persian version of the *Çukasaptati*. What this latter was it is difficult to say, for of the vicissitudes of the *Çukasaptati* before Nachschebî, or before the fourteenth century, we do not know a great deal. Though the text of the *Tûtî-nâme* that Nachschebî had before him might be very ancient, so much so as to appear rude and antiquated, as Nachschebî himself says in his introduction,* that does not prove for certain that it reached the fourteenth century without having undergone the common lot of these books of tales, viz., that it preserved itself entirely in its earliest form. Three of the tales of the eighth night approach more nearly to the form of the *Sindibâd* than that of the *Çukasaptati*. It may be supposed that Nachschebî, between the versions that the ancient *Tûtî-nâme* and the *Sindibâd* offered, selected the latter in preference; but if, as I think, those tales have been added to the *Sindibâd* by taking them from a Persian version of the *Çukasaptati*, it is more natural to suppose that the coincidence is attributable to their being found in the ancient *Tûtî-nâme* such as they were in the *Sindibâd*. The differences, then, that two other tales present, and the absence of that of the dog, would be explained by the changes which the Persian *Tûtî-nâme* must have undergone before arriving at the fourteenth century. What has already been remarked† respecting the nature of that text which Nachschebî had before him is in full accord with these conjectures of mine. Some other observations may be added to consolidate them. The most ancient author's name that the versions of the *Sindibâd* offer us is,

* V. Kosegarten *apud* Iken; *Tûtî-nâme*, p. 195, *et seqq.*; and Rosen, *Tûtî-nâme*, i. p. ix.

† See the already cited article of Benfey in *Gött. Gei. Ans.*

in fact, the name of a Persian. Moreover, this Persian, Musa, is really the author of the most ancient text to which we are able to trace back these versions, viz., of that text from which directly, through the intermediate Syriac version, is derived the Greek text of the *Syntipas*, which is the most ancient, and, as results from our comparisons, the least remote from the original, of the known versions. The *Syntipas*, as I shall prove in the following chapter, was put into Greek by Andreopulos at the end of the eleventh century. Now if we consider that the Syriac version, from which Andreopulos translated, must naturally have been more ancient than this epoch, and that the text of the Persian Musa, from which that Syriac version was made, must have been more ancient still, we shall find, without any bold hypotheses, that this Persian Musa, author of a version in which we already find added the second tales of the viziers, may very well belong, and even be anterior, to the tenth century, in which for the first time mention is made in an Arabian writer of a greater *Book of Sindibad*. How much that addition may be anterior to the last-named century it is difficult to say. But if indeed it was not made in that very century, it is not so anterior as to have thrown into oblivion the smaller collection, which we find was also known to the same Arabian writer. Masudi, who died thirty-one years before Mohammed, speaking of the *Sindibad*, does not distinguish two texts of different dimensions. From this, however, nothing can be deduced, nor from his words can it be ever so little guessed which of the two redactions was known to him. In the *Syntipas* it is not said in what language the Persian Musa wrote, only the preface of the Syriac version is translated into Greek word for word (ὡς εἶχεν αὐταῖς λέξεσιν), and the words which have reference to this are, Ταύτην τὴν διήγησιν προϊστόρησε Μοῦσος ὁ Πέρσης. It is very likely that this

latter wrote in Arabic, as the other Persian, Abdallah Ibn Almokaffa (translating from the Pehlvi), put the *Calila and Dimna* into Arabic. Can this M_usa be really the author of that text from which are derived the known versions, and the original scheme of which we have been seeking ?

CHAPTER IV.

UPON THE AGE OF THE SYNTIPAS AND OF THE
HEBREW VERSION.

OF all the versions, that which best and to the greatest degree represents the original is the *Syntipas*, with the exception of the beginning, down to where the first education of the prince is told, in which other versions, as we have seen, abridge the original text less; through almost all the remainder the *Syntipas* finds a counterpart in one or more versions, and the comparison shows that it follows the original with greater fidelity than any other. The *Syntipas* is, therefore, the most remarkable of all the texts of the *Sindibâd* at present known, and it is worth our while to ascertain to what age it belongs. Though, however, even without a more minute collation of the various versions, one might easily perceive the importance which this version possesses, no one till now has endeavoured to fix the age of it in a positive manner. All that has seriously been said about it reduces itself to the following words, which Dacier wrote in the year 1780:—"A l'égard du temps auquel il faut rapporter la traduction grecque, si j'osais juger du style par celui des écrivains grecs du XI^e siècle, je penserais qu'on peut lui assigner cette époque; mais l'expression est en général assez pure (!), la phrase paraît être d'un temps où la langue avait dégénéré. Quoi qu'il en soit, il est vraisemblable que ce roman fut apporté chez nous au

retour de la première croisade.”* This vague, uncertain, contradictory judgment, founded upon no reason even apparently solid, could satisfy nobody; the less could it be considered as decisive since Dacier, who knew the *Syntipas* only from a bad Paris manuscript of the sixteenth century, was ignorant of the prologue in verse, afterwards published by Matthaei† from a more ancient manuscript at Moscow, wanting as well in the manuscript which Dacier read as in the others, in which prologue it is said by whom that translation was made from the Syriac into Greek, and by whose orders. But even after the document was published, neither Matthaei himself, nor Boissonade, nor Koraï, nor Keller, nor Sengelman, nor others amongst so many who had to deal with the *Syntipas* in their writings, could say anything more positive than Dacier had said. Boissonade, upon whom as the first publisher of the book it was incumbent to seek its age, gets out of his trouble by referring the reader to Dacier as regards this, which is equivalent to saying he knew nothing about it. More explicitly Loiseleur (*Essai*, p. 83, *et seq.*) says that the age of the *Syntipas* is unknown; he, however, considers it as more ancient than that the Hebrew version, which, in his belief, cannot be posterior to the end of the twelfth century. Up to the present time, therefore, what we know more positively concerning the age of the *Syntipas* is this: that it is certainly anterior to the thirteenth century—an age to which, in Matthaei’s judgment, the Moscow codex, which is the most ancient known, may ascend. Respecting Andreopulos, who in the prologue in verse declares himself the author of the translation, Boissonade observes:—“Nominis ipsa desinentia recentiorem esse arguit.” As far as I can at present recollect, names

* *Mém. de l’Académie des Inscrip.*, tom. xli. p. 556.

† *Syntipæ Philosophi Persæ Fabulæ*, Lips., 1781, p. viii, *et seq.*

of this form occur as early as the tenth century; and perhaps, if research be made, more ancient instances might be found.

The prologue before referred to is as follows :—

Τοῦ μυθογράφου Συντίπα κατὰ Σύρους,
 Μᾶλλον δὲ Περσῶν τοὺς σοφοὺς λογογράφους
 Αὕτη πέφυκεν ἦν βλέπεις δέλτος, φίλε.
 Ἄ ἦν καὶ Συρικοῖς τοῖς λόγοις γεγραμμένην
 Εἰς τὴν παρούσαν αὐτὸς Ἑλλάδα φράσω
 Μετήγαγόν τε καὶ γέγραφα τὴν βίβλον,
 Τῶν γραμματικῶν ἔσχατός γε τυγχάνων,
 Ἀνδρέόπουλος Μιχαὴλ, Χριστοῦ λάτρης,
 Ἔργον θετικῶς προστεταγμένον τόδε
 Παρὰ Γαβριὴλ, τοῦ μεγιστάνων κλέους
 Δουκὸς σεβαστοῦ πόλεως μελώνυμου,
 Ὃς ἐστι Χριστοῦ θερμὸς ὄντως οἰκέτης.
 Ὃς καὶ διωρίσατο γραφήναι τάδε
 Ὃτι γε μὴ πρόσσεστι Ῥωμαίων βίβλοις.
 Ἡ συγγραφὴ γὰρ ἦδε τοὺς κακεργάτας
 Διασύρει μάλιστα, καὶ πρὸς τῷ τέλει
 Πράξεις ἐπαινεῖ τὰς καλῶς εἰργασμένας.

We know from this that the *Syntipas* was translated from the Syriac by a grammarian named Michael Andreopulos, by order of a gentleman named Gabriel, who was duke of a city which Andreopulos designates as *μελώνυμος*. Who this Michael Andreopulos was no one has been able to say, and I know no more than the others. It is not to be wondered at that nothing, except what he himself tells us, is known of an obscure grammarian who, as his book proves, was devoid of all merit. That Gabriel, however, who caused the translation to be made, being no ordinary person, but a man of very elevated position, invested with the government of a city, important so far as appears, decorated with the title of *Duke* and *Sebastos*,—there is room

for believing that some record of him must be preserved in the numerous historians and chronologists we possess of the Byzantine middle ages. Matthæi, Koraï, and others have, in seeking after this Gabriel, suffered themselves to be misled by a false interpretation of that πόλεως μελωνύμου. Matthæi, believing that μελώνυμος must be the name of the city, and not finding any one of that name, imagined it to be an error of the copyist, and corrected it into Μελενίκου; and in this Koraï, with others, has followed him.* But, besides that this alteration is entirely arbitrary, and that there is no palæographical reason that can explain how Μελενίκου could be changed into μελωνύμου, not only no mention is found of any Gabriel who governed Melenicus, but it is not even known that there ever was a Duke of Melenicus. Melenicus is spoken of by the Byzantines for the most part as a φρούριον, as a rather strong castle, and the authority that governed it as an ἐπίτροπος, and not a duke.† Boissonade, therefore, who has adhered to the reading of the manuscript, has done well, he justly observing, which besides is easy to understand, that μελώνυμος is not the name, but the qualification of the name, of a city.‡ He has not stopped, however, to inquire what city this was and who Gabriel was. This research I undertook, and after a long rummaging of books, I have had the pleasure of finding out what I was looking for.

* *Prolegomena* (edit. 1815), p. 478.

† Φρούριον ὁ Μελένικος ἐπὶ τινος πέτρας ἰδρυμένον χρημοῖς καὶ φάραξι βαθυτάτοις πάντοθεν ἐστεφανωμένης (Cedren, 460, 20). Cf. Niceph. Greg., ix. cap. 5; Johann. Cantacuz., i. 43; iii. 37, 38, 41.

‡ He cites the example of Nicephorus Stefanopoulos (*Notices et Extr.*, viii. 252), who says he was the brother, ἀνδρὸς κοσμίου καὶ τὴν περιώνυμον ἀγοντος πόλιν, Πόλιν μεγίστην νικεπωνυμουμένην, which city he believes to be Thessalonike, I Nikopolis.

The name of Gabriel is not very frequent among the Byzantines, still less with the title of duke. The only *Duke Gabriel* that I have found* was precisely Duke of *Melitene*, that is to say, of a city which excellently explains the *μελώνυμος* of Andreopulos, a compound for which no one will stop to criticize a Byzantine of his quality. Melitene was the *chef-lieu* of the third Armenia, which Duke Gabriel towards the end of the eleventh century governed in the name of the Byzantine empire,† on which he nominally depended, but in fact—as at the same epoch at Trebisond the Gabras, and others in other places of those distant regions—exercised an almost independent princely authority. Duke Gabriel was preceded in the government of Melitene by Philartes (Philaretus), who had retaken that city and the dependent territory from the Turks, for which the Byzantine emperor rewarded him with gifts and the title of *Sebastos*,‡ which we find borne also by Gabriel (*Δουκὸς σεβαστοῦ*). In A.D. 1100 Gabriel, threatened seriously by the Emir of Sebastia, who was already marching on Melitene, asked aid of Boemond, at that time besieging Aleppo, promising to cede to him the government of the country in case of victory. || Boemond came to his assistance, but the Musulmans were victorious, and

* There can be no question here of Duke Angelo Gabriele of Crete (1280-1282).

† Sybel, *Geschichte der Ersten Kreuzzugs*, p. 302.

‡ Michael the Great by Petermann, *Beiträge zu der Geschichte der Kreuzzüge aus Armenischen Quellen in Transactions of the Berlin Academy*, 1860, p. 106.

|| Albert Aquens, vii. 27, *et seqq.* (in *Gesta Dei per Francos*, p. 301, *et seq.*); Willerm. Tyr., ix. 21 (*ibid.*, p. 774); Matthew Erets (in *Notices et Extraits*, ix. i. p. 315; Abulfarag., *Chron. Syr.*, p. 282); Wilken, *Geschichte der Kreuzzüge*, ii. p. 14, *et seq.*; Hopf, *Gesch. Griechenlands im Mittelalter*, i. p. 135 (in *Ersch und Gruber's Encyclopädie*); Kugler, *Boemond und Tankred, Fürsten von Antiochien*, p. 16; Petermann, in the memoir above cited, pp. 111, 113.

gained possession of Melitene, which later on, in 1118, a Gabras of Trebizond attempted to retake.*

It does not seem to me possible to doubt that this is the Gabriel of whom Andreopulos speaks, so well all coincides with what Andreopulos points out to us about him. Gabriel had a brother-in-law, Thoros (Theodore), Governor of Edessa, a known centre of Syrian culture, and Melitene itself, placed upon the confines of Syria, was frequented by Syrians. Every one will see how well this accords with the statement that this translation was made at Gabriel's instance from a Syriac text. The great number of Mahometans who, in contact and in antagonism with the Christians, inhabited those countries, of which they shortly indeed became masters, explains quite well why Andreopulos (who certainly wrote in times long subsequent to the total destruction of paganism, in which Greek was the language of Christians), declares himself with so much earnestness to be a Christian, and declares also his patron Gabriel to be such.

Therefore the *Syntipas* belongs to the last years of the eleventh century. Thus we find that even in the Greek version the *Sindibad* agrees with the *Calila and Dimna*, which, as is well known, was put into Greek verse by Simeon Seth for the Emperor Alexius Comnenus. But this latter, translated at Constantinople by a man of some merit, and much superior to Andreopulos, acquired a certain notoriety in the Byzantine world; so much so that in 1279 we find it cited by the Emperor Michael Paleologus in an assembly of ecclesiastical dignitaries, in which grave religious affairs were discussed.† The *Syntipas*, a writing of base alloy, by an obscure man, published in a

* Fallmeyer, *Gesch. d. Kaiserth. von Trapezunt*, p. 20; Finlay, *Medieval Greece and Trebizond*, p. 362.

† Pachymer, *Hist.*, vi. 18.

distant country, had another fate. It diffused itself in the East before it did in the West. One of the Paris manuscripts, as appears by a curious note of the copyist, was copied at Caffa, in the Crimea, whither the *Syntipas* must have been brought from Trebisonde, which had commercial relations with both Caffa and Melitene. Later on a translation into Romaic obtained a certain vogue even in Greece.

Some will wish to ask if the language of the *Syntipas* really corresponds with its date as I found it. There is no doubt that the numerous neo-grecisms which it contains were already in use amongst the Greek lower orders at the end of the eleventh century, and even long before. It is well known how the vulgar Greek manifests itself in the first half of the twelfth century in Theodorus Prodromus, almost entirely equal to the modern. The only thing that can be doubted is whether all the neo-grecisms have really originated with Andreopoulos. He says that he translates *εἰς τὴν παροῦσαν Ἑλλάδα φράσω*; but it is clear that by these expressions he did not mean to say he translated into the Greek spoken in his own times, as Sengelmann interprets; his quality of grammarian forbade his doing that, though, with modesty not exaggerated, he calls himself as such *τῶν γραμματικῶν ἔσχατος*. However much, therefore, whilst writing in the usual literary language of the Byzantines, he wished to affect a certain *recherche*, driven sometimes even into forming odd and ridiculous compounds (cf. for example p. 53), that does not prevent his book, in the form in which he wrote it, from leaving much to be desired as regards purity of language, and from containing, indeed, like so many other writings of that time, many neo-grecisms, whether in words, in forms, or in construction. In this respect we should be obliged to believe that he wished to justify himself, were it necessary to understand the word *παροῦσαν* as Sengelmann understands it. But it is easy to

perceive that in that passage *present* means simply *this*. He has written many words of vulgar use in their proper form and not in the popular form; such as he wrote them they have remained in the manuscripts, and cannot, therefore, be attributed to the copyists: thus *ὄσπίτιον*, not *σπίτι*; *ἰδικός μου*, not *ἐδικός μου*; *ἐψητά*, not *ψητά*; *κραβάτιον*, not *κρεβάτι*; *ὄψαρια*, not *ψάρια*, &c. But if in these cases the copyists have respected the text, in others they have corrupted it, introducing vulgar forms and gross absurdities where there certainly were none. Thus, for example, for the verb substantive we find the classical and regular forms generally employed, except a few cases in which we find the vulgar *ἦσων*, *ἦτον*, and the like, which certainly were in use in the time of Andreopulos, but certainly have not been introduced into the text by him. However poor a grammarian he might be, it does not seem credible that he should not follow a certain constant system in writing, but should say promiscuously *τοῦ καλουμένου σαχάρως*, and a little after *τῆς σαχάρως*, and then *τὸ σάχαρ*, and so *σιτάριον*, *σιτάριω*, *σιτάρι*, so *ἴνα* and *νὰ*; nor that the same hand that wrote *λαβεῖν ἕνα πῖνακα γεμισμένον* can have written in the same page *δώσω σου εἰς πινάκιω γεμάτον* (p. 127). It is necessary, therefore, to distinguish in the language of the *Syntipas* what belongs to Andreopulos from that which belongs to the copyists; not, however, in order to judge of the age of this text, since, as I have said, in that, even as we now know it, there is nothing that can hinder us from attributing it to the epoch that the prologue in verse assigns to it, according as I have elucidated it. But, now that this age is determined, a critical edition, such as Bode was preparing,* compiled with the aid not only of the two Paris manuscripts which Boissonade made use of, but of those of Venice, Vienna, and Moscow, and of others

* See Keller, *Li Romans des Sept Sages*, p. 23.

if there be any, would add one monument more to the history of neo-Greek, which certainly was revealing itself in the writing of Andreopoulos.*

I do not know why some persons have wished to doubt the value of the description "Syrian" or "Syriac," which Andreopoulos gives the text from which he has translated, some imagining that he has thus designated an Arabic text,† others a neo-Hebraic text.‡ They were wrong, inasmuch as a Syriac text has existed and does exist, and Rödiger has discovered it. As far back as February, 1866, he spoke of it to the Academy of Berlin,§ without, however, admitting the public into his confidence. He published last year [1868] a specimen of this text, consisting of the tale of *The Lamia*, in the second edition of his *Chrestomathia Syriaca* (p. 100, *et seqq.*), without giving any further notice of this find, but promising to speak of it in a special paper. Judging by the specimen published, this version is not precisely that which Andreopoulos had before him. It is true that Andreopoulos, as is shown by his own words, has used in his translation a certain liberty, limiting himself to translating *word by word* (*ὡς εἶχεν αὐταῖς λέξεσιν*) only the prologue of the Syriac version. It cannot, however, be

[* This wish has been gratified by Dr. Eberhard in his critical edition before mentioned (p. 5, note). Besides the manuscripts of the common text and the modern Greek version collated by him, he has, for the first time, communicated the entire text of a Munich MS. (unfortunately incomplete), which is most remarkable for the comparative purity and elegance of its Greek, and its remoteness from the vulgar language. I think we may say that this latter is the original version of Andreopoulos, and that the common text was only a redaction of the eleventh century in a more popular form, made perhaps not long after the first.]

† Gödeke, in *Or. und Occ.*, iii. 393.

‡ Keller, *Li Romans*, &c., xxiii; Sengelman, *Das Buch von den Sieben Weisen Meistern*, p. 18, *et seq.*

§ See *Monatsberichte der k. Akad. der Wiss. zu Berlin*, February, 1866, p. 61.

believed that all that the *Syntipas* contains in addition to the Syriac text published by Rödiger should be attributed to Andreopulos. Several things that are found in the *Syntipas* and are wanting in the Syriac text are found in other versions, and are therefore not due to the imagination of Andreopulos. Even these, however, are only small details, not essential matters. The tale is identical in the Greek and in the Syriac, only in the latter it is a little more abbreviated.*

* That those also who, like me, are ignorant of Syriac, may convince themselves of the accuracy of what I assert, I reproduce here that Syriac tale, translated literally by my learned friend and colleague Fausto Lasinio, whose cordial friendship and profound and solid acquaintance with Semitic matters have greatly assisted me in these researches:—"There was once a king, and he had a son, and he loved him much. And the son of the king said to the philosopher, 'Ask my father to permit me to go out hunting.' And the philosopher asked that of the king. And the king said to the philosopher, 'If you indeed go out with him I will permit him to go out.' And the philosopher went out with the king's son, and a wild ass came unexpectedly upon them. And the philosopher said, 'Pursue and chase this wild ass by yourself.' And the young man pursued the wild ass, and having left the philosopher far behind, and not knowing any longer where to go, he saw a road and went by it. And having travelled some distance, he found by the way a young woman who was weeping, and he said to her, 'What is the cause for which you weep?' And she said to him, 'I am the daughter of such-and-such a king, and I was riding an elephant, and I fell accidentally, and did not know where to go, and I ran until I got tired.' And the young man, seeing this, mounted the young girl behind him, until he brought her to some ruins. She said to him, 'I have something to do. I will alight and will enter these ruins.' And he found that she was a daughter of the Lilit (*lamiz*, or witches), and heard her voice saying to her two female companions, 'Lo, I bring you a handsome young man riding on horseback.' They said to her, 'Bring him to such-and-such ruins.' When the king's son heard this he returned to where he had left the Lilit, and she came out to him, and the young man began to tremble from fear. She said to him, 'Why do you tremble?' He said to her, 'I remember one of my companions, and I fear much from him.' She said to him, 'Why do you not pacify him with the silver which you spoke of?' He said to her, 'He cannot

The Moscow manuscript, besides the *Syntipas*, contains a certain number of Æsopic fables, attributed therein to the *philosopher Syntipas*. From this Matthæi, who has published them, has wished to deduce that they also have been translated from the Syriac by Andreopulos, who would have found them in the same manuscript as the Syriac *Syntipas*. This opinion has been already rightly combated by De Sacy, and wrongly supported again by Landsberger. Andreopulos says that Gabriel ordered him to make that translation from the Syriac because there was no such thing in the Greco-Roman literature, *ὅτι γε μὴ πρόσεστι Ῥωμαίων βίβλοις*, which is as true as regards the *Syntipas* as it is false as regards those Æsopic fables, which are found also even in the Syriac, but translated into this language from the Greek, as has been already remarked of those published by Landsberger.* In the manuscript in

be so appeased.' 'Lo,' she said to him, 'pray God for him, as you would speak to the king, and he will deliver you from his hands.' He said to her, 'You have said excellently well.' And he raised his eyes to heaven, and said, 'Lord, give me strength against this witch, and deliver me from her wickedness.' And when she heard this she cast herself down on the ground, and defiled herself in the dust. And she sought to rise, but could not, and the young man spurred his horse and escaped from the witch." [Now that the Syriac text is published (with a German translation) by Dr. Baethgen, and also a critical edition of the *Syntipas* has been issued by Dr. Eberhard, I believe that the part most abbreviated in the Syriac text is the introduction. I do not, however, think that the unique manuscript now known represents exactly this Syriac text, such as Andreopulos had before him in making his translation. As, however, the narrative is identical in both, I leave this question for some one else to occupy himself with; it is of minor importance as regards the main object of my researches.]

* *Die Fabeln des Sophos, Syrisches Original der Griechischen Fabeln des Syntipas*, vom Dr. Julius Landsberger, Posen, 1859. Cf. the article by the same author in *Zeitschrift der Deutschen Morgenl. Gesell.*, xii. p. 149, *et seqq.*, and Geiger, *ibid.*, xiv. p. 586, *et seqq.*; Benfey, *Or. u. Occ.*, p. 354, *et seqq.*; Roth, in *Heidelberger Jahrbücher*, 1866, i p. 49, *et seqq.*

which Rödiger found the Syriac text of the *Syntipas* are found also some Syriac Æsopic fables ; but these also are translated from the Greek. Of the eight published by Rödiger in the second edition of his *Chrestomathia Syriaca*, p. 97, *et seqq.*, three only occur amongst those which Matthæi believed were translated from the Syriac by Andreopulos.*

The most interesting version after the *Syntipas* is the *Libro de los Engannos*, the age of which we know with certainty. After this in the order of importance comes the Hebrew text, whose age is not as yet determined in a manner really positive. What Sengelmann has written concerning this I do not for the present stop to consider, for I am sorry to be obliged to say it is really a miracle of inaccuracy and of what is the opposite of true criticism. Professor Benfey, in his introduction to the *Pancatantra*, p. 11, *et seqq.*, has incidentally pointed out some relations between the Hebrew version of the *Sindibâd* and the Hebrew version of the *Calila and Dimna*, from which it would result that the Hebrew version of the *Sindibâd* is notably anterior to that of the *Calila and Dimna*. Professor Benfey endeavours to settle the question whether the Rabbi Joel, to whom De Rossi and a manuscript of the British Museum attribute the Hebrew text of the *Sindibâd*, is the same Rabbi Joel to whom Doni attributes the Hebrew *Calila and Dimna*. The fact that in the Hebrew *Calila and Dimna* the sage is named *Sendabar*, and besides this the occurring therein of two tales of the *Sindibâd* that form part of the Hebrew version of the latter book, and their non-occurrence in any version of the *Calila and Dimna* except the Hebrew,

* They are:—1. *The Sparrow and the Bird-catcher*; 2 *The Camel that asks Horns of Jupiter*; 3. *The Swallow and the Rook*.

might seem (as De Sacy* and Loiseleur† thought) to favour this idea. Against this apparent argument in favour of the two Joels, Benfey justly observes that the change of *Sindibād* into *Sendabar* cannot in any way be owing to the author of the Hebrew version of the *Sindibād*, who, having before him an Arabic text, could not certainly change a *š* into a *s*; and that besides this the two tales of the Hebrew *Calila and Dimna* differ so much from the two corresponding ones in the Hebrew *Sindibād*, that it does not seem probable they could have been taken from the latter. And in this Professor Benfey is right. When, however, he wishes to demonstrate that in these coincidences not only is there no proof of the identity of the translator, but that rather they prove the contrary, and show that the Hebrew *Sindibād* is much anterior to the Hebrew *Calila and Dimna*, to my sorrow I cannot follow him in this reasoning. He says that as the corruption *Sendabar* in the Hebrew *Sindibād* cannot be attributed to the author, but only to the copyists, it follows of course that the author of the Hebrew *Calila and Dimna*, who has *Sendabar*, must have had before him a manuscript of the Hebrew *Sindibād* very much posterior to the original, that that error should be already found in it fixed and firmly adopted. If it were so, therefore, the *Parables of Sandabar* would be much anterior to A.D. 1250, the approximative age of the Hebrew *Calila and Dimna*. But, in my belief, this reasoning of the learned professor of Göttingen is based upon two suppositions which are, at the very least, gratuitous, viz., 1. That in the Hebrew *Calila and Dimna* it is really the author himself who has written *Sendabar*, and not the copyists, as in the Hebrew *Sindibād*; 2. That the author of the Hebrew *Calila and Dimna*, who translated

* *Notices et Extraits*, ix pp 397 and 403.

† *Essai*, &c., p. 63

from the Arabic, could not have had a direct knowledge of the *Sindibâd* in the Arabic text, but must have known it from the Hebrew version. To me it seems clear that with the same facility with which the copyists were able to change סנרנאר into סנרנאר in the Hebrew text of the *Sindibâd*, they were able to do the same thing in that of the *Calila and Dimna*; and it seems to me, moreover, very likely that he who translated from the Arabic the *Calila and Dimna* had means of knowing the Arabic text of the *Sindibâd*; and there is, therefore, reason to believe that he has given the true form of the name, corrupted afterwards by the copyists for the same obvious reason as in the other text. As to the two tales, the differences noticed by Benfey prove nothing against the identity of the translator if, as Benfey himself reasonably supposes, those two tales were not inserted by him in the Hebrew *Calila and Dimna*, but were found already in that Arabic text which he had before him. I conclude that there is no objection to the possibility that the two Joels are one and the same person.

The only chronological *data*, therefore, that we have respecting the *Parables of Sandabar* are:—first, the fact of their being certainly anterior to the *Igeret baale hayyim* of Kalonymos ben Kalonymos, in which they are found cited, and which was written about A.D. 1316;* second, the possibility that the author is the same Joel who made, about A.D. 1250, the Hebrew version of the *Calila and Dimna*—a matter which is made very probable not only by the identity of the name Joel, but also by the similarity between the two books as regards the subject in general, and

* Sengelman makes it belong to A.D. 1216, and not by a printer's error. Cf. Steinschneider, *Manna*, p. 112; Carmoly, *Paraboles de Sendabar*, p. 22; Zunz, in Geiger's *Zeitschrift für Jüdische Theologie*, ii. 319, *et seq.*; iv. 200, *et seq.*

by their being found also in other languages (in Greek, in Persian,* and in Spanish) translated almost contemporaneously.

In order to determine anything respecting the age of the *Seven Viziers* it would be necessary to go into the very intricate question of the chronology of the various redactions of the *Thousand and One Nights*. But whatever might be the result of that investigation, it would be of little consequence for these researches, for which it is sufficient to know that this Arabic text, although not useless, is certainly much more recent, more remote from the original, and of less authority than the other text that we are acquainted with in a Spanish translation of ascertained date.

Such are the results of my researches. I know that the subject is not exhausted, and that further researches will add much more. If, however, what I have herein set forth shall meet with the approval of those men who seriously devote themselves to these studies, I shall be pleased to think that I have furthered the progress of an investigation which could scarcely be said to have been begun, and that I levelled and prepared the way for those who shall come after me.

The text that follows I publish only as a document in connexion with my work and the history of the *Sindibad*. As such it is of great value, and I publish it accordingly exactly as it appears in the copy procured for me by the distinguished professor Amador de los Rios, to whom I am very grateful for the kindness which he has shown me on this occasion. I here transcribe the memor-

* Hakim Azraki, author of a Persian poetical translation of the *Sindibad* now lost, died A.D. 1133; Bahrâm Shah, by whose order Nasr-Allah translated into Persian the *Calila and Dimna*, died A.D. 1151.

andum accompanying the copy which that gentleman had made for me:—"El MS. en que se contiene este libro es propiedad del Señor Conde de Puñonrostro. Es de letra del siglo XV. siendo de suponer y aun de creer positivamente que la copia está muy alterada, como sucede con el *Conde Lucanor*, que la precede. Pero, como si no bastara esto para desfigurar el original del siglo XIII., el poseedor ú otro que lo leyó en el XVI., ha enmendado sin discrecion ni criterio palabras y frases, á fin de hacerlo mas accessible á la ignorancia. La copia se ha ajustado en todo al primero traslado, desechando las enmiendas, ociosas siempre é innecesarias, y sobre todo ajenas al texto primitivo." ("The MS. in which this book is contained is the property of Count de Puñonrostro. It is in the handwriting of the fifteenth century, but we may suppose, and even positively believe, that the copy is very corrupt, as is the case with the *Conde Lucanor* which precedes it. However, as if it were not sufficient to disfigure the original of the thirteenth century, the possessor, or some one else who read it in the sixteenth century, has corrected words and phrases without discretion or judgment, in order to make it more accessible to ignorance. The copy has been made conformable to the first translation, discarding the corrections, always idle and unnecessary, and above all foreign to the original text.") Only in the accents, of which the copyist has been very sparing, have I permitted myself any latitude. I have never supplied even evident omissions; some words that occur here and there in parentheses I have so found in the copy transmitted to me.

This text is so disfigured and corrupted that I must almost beg the pardon of the more delicate and susceptible scholars of the Romance languages for publishing it in this its unprepossessing form, which certainly will offend their

refined tastes. But whoever has penetrated somewhat into these researches, and has thereby perceived how important is a text which, while it represents an Arabic text certainly anterior to A.D. 1253, more than any other agrees with the *Syntipas*, will approve of my having published it, such as it is, in its entirety, rather than in a mere abstract. The greatest corruption appears in that part of the book in which the dispute between the sages and Sindibâd is related. A collation of it with the Hebrew text, and, so far as regards the words which at the end of the dispute Sindibâd addresses to the king, with the *Syntipas* at p. 5, may throw some light on this passage.

Before concluding I must express my gratitude to Count de Puñonrostro, who so liberally permitted me to make a copy of the manuscript possessed by him. I owe also to Professors Benfey and Liebrecht many thanks for the kindness with which they have afforded me information respecting books not easy to find, but necessary for these researches, and not existing in my own library, which is too poor in Oriental matters. I have already intimated elsewhere how great a claim Professor Max Müller, Doctor Sachau, and my friend Fausto Lasinio have upon my gratitude.

LIBRO DE LOS ENGANNOS.

LIBRO DE LOS ENGANNOS ET LOS ASAYAMIENTOS DE LAS MUGERES.

DE ARÁVIGO EN CASTELLANO TRASLADADO POR
EL INFANTE DON FADRIQUE,
FIJO DE DON FERRANDO ET DE DOÑA BEATRIS.

PRÓLOGO.

EL ynfante don Fadrique fijo del muy aventurado et muy noble rrey don Ferrando et de la muy santa reyna complida de todo bien doña Beatris, por quanto nunca se perdiese el buen nombre, oyendo las rrasones de los sabios que “quien bien fase, nunca se le muere la fama,” et sabiendo que ninguna cosa non es mejor para aver de ganar la vida perdurable, sinon el bien obrar et el saber, pues el saber es una nave muy segura para poder pasar sin peligro, é juntamente con el bien obrar, para yr á la vida perdurable: et como el omme, como es de poca vida et la çiençia es fuerte et luenga, non puede aprender nin saber mas de lo que le es otorgado por gracia que le es dada et enviada de suso, con amor de aprovechar et faser bien et merced á los que la aman, plogo et tuvo por bien que aqueste libro fuese de arávigo en castellano trasladado para apercibir á los engannos et los asayamientos de las mugeres. Este libro fué trasladado en noventa et un años.

I. *Exemplo del consejo de la muger.*

Avia un rrey en Judea que avia nombre Alcos; é este rrey era señor de gran poder et amava mucho á los omnes

de su tierra et de su regno et mantenálos en justiçia : et este rrey avia noventa mugeres. Estando con todas, segun era ley, non podia aver de ninguna dellas fijo, é estando una noche en su cama con una dellas comensó de cuydar que quien heredaria su rreyno despues de su muerte : et des y cuydó tanto en esto que fué muy triste et comensó de rrevolberse en la cama con muy gran cuydado que avia. Et á esto llegó una de sus mugeres aquella quél mas queria, et era cuerda et entendida et avíala él provado en algunas cosas ; et llegóse á él por que lo veye estar triste, et díxol' que era onrrado et amado de los de su rregno et de los de su pueblo—¿ por qué te veo estar triste et cuydadoso ? si es por miedo, ó si te fise algun pesas, fásmelo saber et averé dolor contigo : et si es otra cosa, non debes aver pesar tant grande, ca gracias á Dios, amado eres de tus pueblos et todos disen bien de tí por el gran amor que te an ; et Dios nunca te faga aver pesar é ayudes la su benediçion.—Estonce dixo el rrey á su muger : Piadosa bienaventurada, nunca quesiste nin quedeste de me conortar et me tolter todo cuydado, quando lo avia ; mas esto,—dixo el rrey,—yo nin quanto poder hé nin quantos ay en mí rregno non podrian poner cobro en esto que yo esté triste. Yo querria dexar para quando muriese heredero para que heredase el rregno : por esto esté triste.—Et la muger le dixo : Yo te daré consejo bueno á esto : ruega á Dios quél que de todos bienes es conplido, ca poderoso es, de te faser et de te dar fijo, si le pluguiere, ca él nunca cansó de faser merçed et nunca le demandaste cosa que la non diese : et despues quél sopiese que de tan corason le rruegas, darte a fijo. Mas tengo por bien, si tu quisieres, que nos levantemos et roguemos á Dios de todo corason et que le pidamos merçed que nos dé un fijo con que folguemos et fuique heredero despues de nos ; ca bien fio por la su merced que si gelo rogamos que nos lo dará. Et

si [no] nos lo diere devémosnos pagar et faser el su mandado et seer pagados del su juyzio et entender la su merced, et saber que el poder todo es de Dios et en su mano, et á quien quier tolter et á quien quier matar.—Et despues que ovo dicho esto, pagóse él dello, et sopo que lo que ella dixo que era verdad. Et lavantáronse amos et fisiéronlo así, et tornáronse á su cama et yasió con ella el rrey, et empreñóse luego et despues que lo sopieron por verdad loaron á Dios la merced que les fisiera. Et quando fueron conplidos los nueve meses encaeció de un fijo sano et el rrey ovo gran gozo et alegria et mucho pagado dél : et la muger lóó á Dios por ende. Des y enbió el rrey por quantos sabios avia en todo su rregno que viniesen á él et que catasen la ora et el punto en que nasiera su fijo ; et despues que fueron llegados plógole mucho con ellos et mandólos entrar antél, et díxoles : Bien seades venidos. —Et estuvo con ellos una gran pieça alegrándose et solasándose, et dixo : Vosotros sabios, fágovos saber que Dios, cuyo nombre sea loado, me fiso merçed de un fijo que me dió con que me esforçase mi braso et con que aya alegria, et gracias sean dadas á él por siempre.—Et díxoles : Catad su estrella del mi fijo et vet qué verná su hacienda. —Et ellos catáronle et fisiéronle saber que era de lengua vida et que seria de gran poder ; mas a cabo de veynte annos quel' avia de acontecer con su padre, por que seria el peligro de muerte. Quando oyó desir esto fincó muy espantado, ovo gran pesar, et tornósele el alegria et dixo : Todo es en poder de Dios, que faga lo que él toviere por bien.—Et el ynfante creció et físose grande et fermoso, et dióle Dios muy buen entendimiento : en su tiempo non fué ome nascido tal como él fué. Et despues quando él llegó á edat de nueve annos, púsole el rrey á aprendel quel' mostrasen escribir fasta que llegó a edat de quince annos ; é non aprendie ninguna cosa : et quando el rrey lo oyó ovo

muy gran pesar et demandó por quantos sabios avia en su tierra; et vinieron todos á él: et díxoles: ¿Que vos semeja de la hacienda de mi fijo?...¿ non ay alguno de vos que le pueda enseñar? Et dalle hé quanto él demandase, et avia siempre mi amor.—Estonce se levantaron quatro dellos que y estavan, que eran nuevecientos omes, et dixo uno dellos: Yo le enseñaré de guisa que ninguno non sea mas sabidor quél.—Et dixo el rrey estonçe á un sabio quel' desian Cendubete: Por qué non le mostraste tu?—Dixo Cendubete: Diga cada uno lo que sabe.—Et des y fablaron en esto. Et despues díxoles Cendubete: ¿Sabedes ál sinon esto? Ca todo lo conoceré yo, et non curo ende nada, ca ninguno non ay mas sabydor que yo, et yo le quiero mostrar.—Et dixo al rrey: Dadme lo que yo pidiere: que yo le mostraré en seys meses que ninguno non sea mas sabidor quél.—Et estonçe dixo uno de los quatro sabios: Atal es él que dise et non fase como el relámpago que non llueve: é pues ¿por qué non le enseñaste tu ninguna cosa en estos años que estuvo contigo, fasiéndote el rrey mucho bien?...—Por la gran piedad que avia dél non le pud enseñar: que avia gran duelo dél á lo apremiar; porque cuydava buscar otro mas sabio que yo; pues que veo que ninguno non sabe mas que yo mostrase.—Et estonçe se levantó el segundo maestro et dixo: Quatro cosas son que omme entendido non deve loar fasta que vea el cabo dellas; lo primero el comer fasta que vea el cabo de ello que lo aya espendido el estómago: et él que va a lydiar fasta que torne de la lit; la mies fasta que sea segada; et la muger fasta que sea preñada. Por ende non te devemos loar fasta que veamos por qué, et mostrar tus manos faser algo et de tu boca et desir algo, por qué faras de su consejo et su coraçon?...—Et dixo Cendubete que a su poder las manos con los pies et el oyr et el veer et todo el cuerpo; tal es el saber con el coraçon

como el miésgano et el agua que sale de buena olor : otro sy el saber quando es en el coraçon, fase bueno todo el cuerpo.—Dixo el tercero de los quatro sabios : La cosa que non le tuelle el estómago despues come con sus manos quien non aprende en niñes saberes ; et la muger quando á su marido non a miedo nin teme, nunca puede ser buena : él que dise la rason, sinon la entiende, nin la sabe qué es, nunca tiene seso al que lo oye, nin lo puede despues entender : Et tu, Cendubete, pues que non podiste enseñar al niño en su niñes ¿come le puedes enseñar en su grandes ?...—Dixo Cendubete : Tu veras, sy Dios quisiere et yo bivo, quel' enseñaré en seys meses lo que non le enseñaria otrie en setenta annos.—Et dixo el quarto de los maestros : Sepades que los maestros quando se ajuntan, conosçen los unos á los otros et despuntéanse los unos á los otros et las sabidurías que an : non conosçe uno á otro lo que dise.—Et dixo : Faras lo que tu dises : quiero que me amuestres rrasson como pueda seer que lo así puedes faser ?—Dixo Cendubete : Yo te lo mostraré : dixo : mostrarle hé en seys meses lo que non le emostrará otrie en sesenta annos, por quissa que ninguno non sepa más qué : et yo non lo tardaré mas de una ora, ca me fisieron entender que en qualquier tierra que el rregno fuesse derechero, que él que non judgue los ommes que les libre por derecho que lo faga entender et non aya consejo que emiende á lo quel rrey fisiere, si lo provare. La rriqueza fué por una egualdat, et el físico fuere loçano con su fiesta que non la emuestre á los enfermos bien como tiene. Si estas cosas fueran en la tierra non devemos ay morar. Pues todo esto te hé castigado é te fis saber que los reys tales son como el fuego : Si te llegares á él quemarte as, et sy te arredrares esfriarte as. Quiero yo, Señor, que si te yo mostrare tu fijo que me des lo que te yo demandare.—Et el rrey dixo : Demanda lo que

quisieres.—¿ Et si lo non pudieres?—Faserlo hé : que non a cosa peor que mentir, mas é mas á los reyes.—Et el rey dixo : Díme que quieres.—Et dixo Çendubete : Tu non quieras faser á otrie lo que non querries que fisiesen á tí.—Et el rrey dixo : Yo te lo otorgo.—Et fisieron carta del pleyto, é amos pusieron en qual mes é qual ora del dia se avia de acabar, é metieron en la carta quanto avia menester del dia. Eran pasadas dos oras del dia. Cendubete tomó este dia el ninno por la mano é fuése con él para su posada ; et fiso faser un gran palaçio fermoso de muy grant guisa, et escribió por las paredes todos los saberes quel' avie de mostrar et de apprender, todas las estrellas et todas las feguras et todas las cosas. Des y díxole : Esta es mi siella et esta es la tuya, fasta que deprendas los saberes todos que yo aprendí en este palaçio : et desenharga tu coraçon, et abiva tu engeño et tu oyr et tu veer.—Et asentóse con él á mostralle : et traýanles ally que comiesen et que beviesen, et ellos non sallian fuera, et ninguno otro non les entrava allá : et el ninno era de buen engeño et de buen entendymiento, de guisa que ante que llegase el plaso apprendió todos los saberes que Cendubete su maestro avia escripto del saber de los omnes. El rrey demandó por él los dias del plaso : quando llegó el mandadero del rrey díxole : El rrey te quiere tanto que vayas antél.—Díxol' : Cendubete, que as fecho ó que tienes?...—Cendubete le dixo : Sennor, tengo lo que te plaserá : que tu fijo será cras dos oras pasadas del dia contigo.—Et el rrey le dixo : Cendubete, nunca fallesçió tal omme como tu de lo que prometiste ; pues véte onrado, ca meresçes aver gualardon de nos.—Et tornóse Cendubete al ninno et díxole : Yo quiero catar tu estrella.—Et católa, et vió quel ninno seria en gran cueyta de muerte si fablase ante que pasasen los sieyte dias ; et fué Cendubete en gran cueyta et dixo al moço : Yo hé muy grant

pesar por el pleyto que con el rrey puse.—Et el moço: ¿ Por qué has tu muy gran pesar? ca si me mandas que nunca fable, nunca hablaré; et mándame lo que tu quisieres ca yo todo lo faré.—Dixo Cendubete: Yo fis pleyto á tu padre que te vayas cras á él, et yo non le hé de faller del pleyto que puse con él: quando fueren pasadas dos oras del dia véte para tu padre, mas non fables fasta que sean pasados los syete dias, é yo esconderme hé en este comedio.—Et quando amanesció otro dia mandó el rrey guisar de comer á todos los de su regno, et físoles faser estrados do estudiesen et menestryles quels trinxiesen delante. Et començó el ninno á venir fasta que llegó á su padre; et el padre llególo a sí et fablóle; et el moço non le fabló; et el rrey lo tovo por gran cosa; dixo al ninno: ¿ Do es tu maestro?—Et el rrey mandó buscar á Cendubete et sallieron los mandaderos por lo buscar, é catáronlo á todas partes, et non lo pudieron fallar. Et dixo el rrey á los que estaban con él: Quiça por aventura a de mi miedo et non osa hablar; et fabláronle los consejeros del rrey et el ninno non fabló. Et dixo el rrey á los que estaban con él: Que vos semeja de fasienda deste moço?—Et ellos dixieron: Seméjanos que Cendubete su maestro le dió alguna cosa ó alguna melesina por que aprendiese algun saber, et aquella melesina le fiso perder la fabla. Et el rrey lo tovo por gran cosa et pesól' mucho de coraçon.

II. *Exemplo de la muger en como apartó al ynfante en el palacio, et como por lo quella le dixo olvidó lo que le castigara su maestro.*

El rrey avia una muger, la qual mas amava et onrrávala mas que á todas las otras mugeres quél avia; et quando le dixieron como le acaesciera al ninno, fuesse para el rrey et dixo: Señor, dixiéronme lo que avia acaescido á tu fijo:

por aventura con gran verguença que de tí ovo non te osa hablar ; mas, si quisieses dexarme con él aparte, quizá él me dirá su hacienda : ca solia hablar sus poridades conmigo, lo que non fasía con ninguna de las tus mugeres.—Et el rrey le dixo : Liévalo á tu palacio et habla con él. — Et ella físole así : mas el ynfante non le respondié ninguna cosa quel' dixiese ; et ella siguiólo mas et díxole : Non te fagas neçio, ca yo bien sé que non saldrás de mi mandado : matemós á tu padre et seras tu rrey et seré yo tu muger, ca tu padre es ya de muy gran hedat et flaco, et tu eres mancebo et comiénçase agora el tu bien, et tu debes aver esperança en todos bienes mas qué. — Et quando ella ovo dicho, tomó el moço gran saña et estonce se olvidó lo que le castigara su maestro et todo lo quel' mandara et dixo : Ay, enemiga de Dios, si fuesen pasados los syete días, yo te responderia á esto que tu dices.—Despues que esto ovo dicho, entendió ella que sería en peligro de muerte, et dió boses et garpíos et començó de mesar sus cabellos ; et el rrey quando esto oyó, mandóla llamar et preguntóle qué oviera. Et ella dixo : Este que desides que non habla, me quise forçar de todo en todo, et yo non lo tenia á él por tal.—Et el rrey quando esto oyó, creçiól' gran saña por matar su fijo et fué muy bravo et mandólo matar. Et este rrey avia syete pryvados, mucho sus consejeros de guisa que ninguna cosa non fasia menos de se aconsejar con ellos. Despues que vieron quel' rrey mandava matar su fijo, á menos del su consejo, entendieron que lo fasia con saña porque creyera su muger : dixieron los unos á los otros : Si su fijo mata mucho' pesará et despues non s' tornará sinon á nos todos, pues que tenemos alguna rraçon atal porque este ynfante non muera.—Et estonce respondió uno de los quatro maestros et dixo : Yo vos excusaré, si Dios quisiere, de hablar con el rrey.—Este privado primero fuése para el rrey et fincó los ynojos antél et dixo : Señor, no

deve faser ninguna cosa el omme fasta que sea cierto della, et si lo ante fisieres errallo as mas: et desirte hé un enxemplo de un rrey et de una su muger.—Et el rrey dixo: Pues dí agora et oýrtelo hé.—El privado dixo: Oy desir que un rrey que amava mucho las mugeres et non avia otra mala manera sinon esta: et seyé el rrey un dia ençima de un soberado muy alto et miró ayuso et vido una muger muy hermosa et pagóse mucho della; et enbió á domandar su amor, et ella díxol' que non lo podria faser, seyendo su marido en la villa. Et quando el rrey oyó esto, enbió á su marido á una hueste: et la muger era muy casta et muy buena et muy entendida et dixo: Señor, tu eres mi señor et yo só tu sierva, et lo que tu quisieres quiérola yo; mas yrme hé á los vaños afeytar.—E quando tornó, diól' un libro de su marido en que avia leyes et juisios de los rreyes de como escarmentavan á las mugeres que fasian adulterio, et dixo: Señor, ley por ese libro fasta que me afeyte.—Et el rrey abrió el libro et falló en el primero capítulo como devia el adulterio seer defendido, et ovo gran verguença, et pesól' mucho de lo qué quisiera faser et puso el libro en tierra et sallióse por la puerta de la cámara et dexó los arcórcoles so el lecho en que estava asentado. Et en esto llegó su marido de la fueste et quando se asentó él en su casa, sospechó que y durmiera el rrey con su muger et ovo miedo, et non osó desir nada por miedo del rrey, et non osó entrar do ella estava. Et duró esto gran sason, et la muger díxolo á sus parientes que su marido que la avia dexado et non sabia por qual rrason. Et ellos dixiéronlo á su marido: ¿Por qué non te llegas á tu muger?—Et él dixo: Yo fallé los arcórcoles del rrey en mi casa é hé miedo, et por eso no me oso llegar á ella.—Et ellos dixieron: Vayamos al rrey, et agora démosle enxemplo de aqueste fecho de la muger, et non le declaremos el fecho de la muger; et si él entendido fuere, luego

lo entenderá.—Et estonce entraron al rrey et dixieronle : Señor, nos avíemos una tierra et diémosla á este ome bueno á labrar que la labrase et la defrutase del fruto della ; et él físolo asy una gran sason, et dexóla una gran pieça por labrar.—Et el rrey dixo : ¿ Qué dices tu á esto ?—Et el omme bueno respondió et dixo : Verdat disen que me dieron una tierra así como ellos disen, et quando fuy un dia por la tierra fallé rastro del leon et ove miedo que me conbrie. Por ende dexé la tierra por labrar.—Et dixo el rrey : Verdat es que entró el leon en ella ; mas non te fiso cosa que non te oviese de faser ; nin te tornó mal dello. Por ende toma tu tierra et lábrala.—Et el omme bueno tornó á su muger, et preguntóle por qué fecho fuera aquello, et ella contógelo todo et díxole la verdat como le condesciera con él, et creyóla por las señales quel' dixiera el rrey, et despues se fiava en ella mas que non dante.

III. *Enxienplo del omme et de la muger et del papagayo et de su moça.*

Señor, oy desir que un onme que era celoso de su muger, et compró un papagayo et metiólo en una jabla, et púsolo en su casa et mandóle que le dixese todo quanto viesse faser á su muger et que non le encobriese ende nada ; et despues fué su via á recabdar su mandado. Et entró su amigo della en su casa do estava : el papagayo vió quanto ellos fisieron, et quando el omme bueno vino de su mandado, asentóse en su casa en guisa que non lo viesse la muger, et mandó traer el papagayo et preguntóle todo lo que viera ; et el papagayo contógelo todo lo que viera faser á la muger con su amigo : et el omme bueno fué muy sañudo contra su muger, et non entró mas do ella estava. Et la mugier coydo verdaderamente que la moça la descubriera, et llamóla estonce et dixo : Tu dexiste á mi marido todo quanto yo fise.—Et la moça juró que non lo dixiera ; mas

sabet que lo dixo el papagayo.—Et descendiólo á tierra et commençóle á echar agua de suso como que era luvia ; et tomó un espejo en la mano et parógelolo sobre la jabla, et en la otra mano una candela et parávagela de suso ; et cuydó el papagayo que era relámpago : et la muger començó á mover una muela, et el papagayo cuidó que eran truenos ; et ella estovo así toda la noche, fasiendo así fasta que amanesció. Et despues que fué la mañana vino el marido et preguntó al papagayo : ¿ Viste esta noche alguna cosa ? —Et el papagayo dixo : Non pud' ver ninguna cosa con la gran luvia et truenos et relámpagos que esta noche fiso. —Et el omme dixo : ¿ En quanto me as dicho es verdat de mi muger así como esto ? Non a cosa mas mintrosa que tu ; et mandarte hé matar.—Et enbió por su muger et perdonóla et fisiéron pas. Et yo, Señor, non te dí este enxemplo, sinon porque sepas el engaño de las mugeres : que son muy fuertes sus artes et son muchos que non an cabo nin fin.—Et mandó el rrey que non matasen su fijo.

IV. *Enxemplo de como vino la muger al segundo dia antel rrey llorando, et dixo que matase su fijo.*

Et dixo : Señor, non debes tu perdonar tu fijo, pues fiso cosa por que muera ; et si tu non lo matas et dexas á vida, aviendo fecho tal enemiga, ca si tu non lo matas non escarmentaria ninguno de faser otro tal, et yo, Señor, contarte hé el enxemplo del curador de los pannos é de su fijo.—Dixo el rrey : ¿ Como fué eso ? —Et ella dixo : Era un curador de pannos et avia un fijo pequenno : este curador quando avie de curar sus pannos levava consigo su fijo, et el ninno començaba de jugar con el agua et el padre non gelo quiso castigar : et vino un dia quel ninno se afogó et el padre por sacar el fijo afogóse en el piélagos, et afogáronse amos á dos. Et, Señor, si tu non te antuvas

á castigar tu fijo ante que mas enemiga te faga, matarte a.
—Et el rrey mandó matar su fijo.

*V. De como vino el segundo privado antel rrey por escusar
al ynfante de muerte.*

Et vino el segundo privado et fincó les ynojos antel rrey et dixo: Señor, si tu avieses fijos, non devies querer mal á ninguno dellos: demas que non as mas de uno señero et mándaslo matar apriesa antes que sepas la verdat; et despues que le ovieres fecho, arrepentirte as et non lo podrás cobrar; et será el tu enxemplo tal como del mercador et de la muger et de la moça.—Dixo el rrey: ¿Como fué eso?—Dígote, Señor, que era un mercador muy rrico et era señerigo et apartado en su comer et en su beber; et fué en su mercaduría et levó un moço con él et posaron en una cibdat muy buena, et el mercador enbió su moço á mercar de comer, et falló una moça en el mercado que tenie dos panes de adargama et pagóse del pan et comprólo para su señor et levólo; et pagóse su señor de aquel pan et dixo el mercador á su moço: Si te vala Dios que me compres de aquel pan cada dia á la moça; et comprávale aquel pan et levávalo á su señor; et un dia falló á la moça que non tenia pan, et tornóse á su señor et dixo que non fallava de aquel pan; et dixo el mercador que demandase á la moça como lo fasia aquel pan; et el moço fué buscar á la moça et fallóla et dixo: Amiga, mi señor te quiere alguna cosa que quiere.—Et ella fué et dixo: ¿Que vos plase?—Et el mercador le preguntó: Sennora, ¿cómo fasedes aquel pan? et yo faré faser otro tal.—Et ella dixo: Amigo señor, sallieron unas anpollas á mi padre en las espaldas, et el fésigo nos dixo que tomásemos farina de adargama et que le amasássemos con manteca et con miel et que gela pusiésemos en aquellas anpollas, et quando oviésemos lavado et enxugado toda la podre, que

gela tirásemos. Et yo tomava aquella masa con escuso et fasíala pan, et levávalo aqui al mercado á vender et vendíalo. Et, loado nuestro Señor, es ya sano, et dexámoslo de faser.—Et el mercador dió grandes boses del gran asco que avia de aquel pan que avia comido, et quando vido que provecho ninguno non tenia dixo contra su moço: Mesquino ¿que faré que busquemos con que lavemos nuestras manos et nuestros pies é nustras bocas é nuestros cuerpos? ¿como los lavaremos?...—Et, Señor, si tu matas tu fijo, miedo hé que te arrepentiras como el mercador: et, Señor, non fagas cosa por que te arrepientas fasta quo seas cierto della.

VI. *Enxiemplo del señor et del omme et de la muger et el marido de la muger, como se ayuntaron todos.*

Señor, fisiéronme entender de los engaños de las mugeres. Disen que era una muger que avia un amigo que era privado del rrey et avia aquella cibdat de mano del rrey en poder, et el amigo enbió un su omme á casa de su amiga que supiese si era y su marido, et entró aquel omme (á casa de su amiga), et pagóse dél et él della, por que era feroso; et ella llamólo que jasiese con ella, et él fí solo así. Et vido que detardava su señor el mancebo et fué á casa del entendera et llamó. Et dixo: ¿Qué faré (el mancebo) de mí?—Et ella dixo: Vé et escóndete en aquel rrencon.—Et el Señor dél entró á ella. Et non quiso quel amigo entrase en el rrencon con el mançebo. En esto vino el marido et llamó á la puerta. Et dixo al amigo: Toma tu espada en la mano et párate á la puerta del palacio et amenásame et vé tu carrera et non fables ninguna cosa.—Et fí solo así. Et fué et abrió la puerta á su marido, et quando vió su marido estar el espada sacada al otro en la mano, fabló et dixo: ¿Ques esto?—Et él non rrespondió nada et fué su carrera; et el marido entró al palacio á su

muger et dixo: Ay, maldita de tí ¿ que ovo este omme contigo que te salle denostando et amenasando?... — Et ella dixo: Vino ese ome fuyendo con gran miedo dél, et falló la puerta abierta, et entró su señor en pos dél por lo matar et él dando boses quel' acorriese; et despues que s' arrimó á mí, paréme antél et apartélo dél que non lo matase, et por esto vá daquí denostando et amenasándome. Mas, si me vala Dios, non me ynchala.—El marido dixo: ¿ Do está este mancebo?—En aquel rrencon está.—Et el marido sallió á la puerta por ver si estava el señor del mancebo ó si era ydo: et quando vió que non estava allí, llamó al mancebo et dixo: Sal acá: que tu señor ydo es su carrera.—Et el marido se tornó á ella bien pagado, et dixo: Fesiste à guisa de buena muger et fesiste bien et gradéscotelo mucho.—Et, Señor, non te dí este enxemplo sinon que non mates tu fijo por dicho de una muger, ca las mugeres ayuntados en sí ay muchos engaños.—Et mandó el rrey que non matasen su fijo.

VII. *Enxiemplo de como vino la muger al rrey al tercero dia, disiéndole que matase su fijo.*

Et vino la muger al tercero dia et lloró et dió boses antel rrey et dixo: Señor, estos tus privados son malos et matar te an así como mató un privado á un rrey una bes.— Et el rrey dixo: ¿ Como fué eso?—Et ella dixo: Era un rrey et avia un fijo que amava mucho caçar et el privado fiso en guisa que fuese á su padre et pidiese liçençia que les dexase yr á caça; et ellos ydos amos á dos, travesó un venado delante et díxole el privado al ninno: Vé en pos de aquel venado fasta que lo alcanses et lo mates, et levárloas á tu padre. Et el ninno fué en pos del venado atanto que se perdió de su conpañia; et yendo así falló una senda et ençima de la senda falló una moça que llorava et el ninno dixo: ¿ Quien eres tu?...—Et la moça dixo:

Yo so fija de un rrey de fulana tierra, et venia cavallera en un marfil con mis parientes, et tomóme sueño et cay dél et mis parientes non me vieron et yo desperté et non sope por do yr; et madrugando en pos dellos fasta que perdí los pies.—Et el ninno ovo duelo della et levóla en pos de sí. Et ellos yendo así, entraron en una aldea despoblada et dixo la moça: Descéndeme aqui que lo he menester, et venirme hé luego para tí.—Et el ninno físolo así et ella entró en el casar et estudo una gran pieça; et quando vió el ninno que detardava desçendió de su cavallo et subió en una paret et paró mientes et vió que era diabla que estava con sus parientes et desíales: Un moço me trayo en su cavallo et félo aqui do lo traygo.—Et ellos dixieron: Véte adelante con él á otro casar, fasta que te alcançemos.—Et quando el moço esto oyó ovo grant miedo et desçendió de la paret et saltó en su cavallo; et la moça vínose á él, et cavalgóla en pos dél et comensó á tremar con el miedo della et ella dixo: ¿Qué as que tremes?—Et él le dixo: Espántome de mi compañero: que hé miedo que me verná dél mal.—Et ella dixo: ¿Non lo puedes tu adobar con tu aver? que tu te alabaste que eras fijo de rrey et que tenia gran aver tu padre.—Él le dixo: Non tiene aver.—É mas te alabaste que eras rrey et gran prýncipe.—Et el diablo le dixo: Ruega á Dios que te ayude contra él et seras librado.—Et dixo él: Verdad dises, et faserlo hé, et alçó sus manos contra Dios, et dixo: Ay Señor Dios, rruégote et pídotte por merçed que me libres deste diablo et de sus compañeros.—Et cayó el diablo detras et començó enbarduñar en tierra et queríase levantar et non podia. Et estonce començó el moço de correr quanto podia fasta que llegó al padre muerto de sed, et era mucho espantado de lo que viera. Et, Señor, non te dí este enxemplo sinon que non te esfuerçes en tus malos privados. Si non me dieres derecho

de quien mal me fiso, yo me mataré con mis manos. Et el rrey mandó matar su fijo.

VIII. *Enxemplo del tercero privado del caçador et de las aldeas.*

Et vino el terçero privado ante el rrey et finçó los ynojos antél et dixo : Señor, de las cosas, quando el omme non para mientes en ellas, viene ende gran daño, et es atal como el enxemplo del caçador et de las aldeas.—Et el rrey dixo : ¿ Como fué eso ?...—Dixol' él : Oy desir que un caçador que andava caçando por el monte et falló en un arbol un enxambre et tomóla et metióla en un odre que tenia para traer su agua : et este caçador tenia un perro et traýalo consigo; et traxo la miel á un mercador de un aldea que era acerca de aquel monte para la vender, et quando el caçador abrió el odre para lo mostrar al tendero, cayó dél una gota et posóse en ella una abeja ; et aquel tendero tenia un gato et dió un salto en el abeja et matóla ; et el perro del caçador dió salto en el gato et matólo; et vino el dueño del gato et mató al perro; et estonces levantóse el dueño del perro et mató al tendero por quel' matara al perro. Et estonces vinieron los del aldea del tendero et mataron al caçador, dueño del perro, et vinieron los del aldea del caçador á los del tendero et tomáronse unos con otros et matáronse todos que non fincó y ninguno. Et así se mataron unos con otros por una gota de miel. Et, Señor, non te dí este enxemplo sinon que non mates tu fijo, fasta que la verdat, por que non te arrepientas.

IX. *Enxenplo de como vino la muger et dixo que matase el rrey á su fijo et díble enxenplo de un fijo de un rrey et de un su privado como lo engañó.*

Et dixole la muger : Era un rrey et avia un privado et avia un fijo et casólo con fija de otro rrey. Et el rrey padre de la ynfante enbió desir al otro rrey : enblame tu fijo et faremos bodas con mi fija et despues enbiarte hé mandado.—Et el rrey guisar su fijo muy bien et que fuese faser sus bodas et que estudiase con ella quanto quesiese. Et des y enbió el rrey aquel privado con su fijo ; et assy hablando uno con otro, alongáronse mucho de su compaña et fallaron una fuente, et avia tal virtud que cualquier omme que beviere della que luego se tornava muger ; et el privado sabia la virtud que tenia la fuente et non lo quiso desir al ynfante et dixo : Está aqui agora fasta que vaga á buscar carrera, andándola á buscar.—Et fuese por ella et falló al padre del ynfante, et el rrey fué muy mal espantado et díxol' : ¿ Como vienes así sin mi fijo ó que fué dél ?—El privado dixo : Creo que lo comieron las bestias fieras.—Et quando vió el ynfante que detardava el privado et que non tornava por él, descendió á la fuente á lavar las manos et la cara, et bebió del agua et fíose muger et estuvo en guisa que non sabia que faser nin que desir nin do yr. En esto llegó á él un diablo et díxol'—que quien era él—et él le dixo : Fijo de un rrey de fulana tierra—et díxol' el nombre derecho et catol' la falsedat quel' fisiera el privado de su padre. Et el diablo ovo piedat dél porque era tan fermoso et díxol' : Tornarme hé yo dueña como tu eres, et á cabo de quatro meses tornarme hé como dantes era.—Et el ynfante lo oyó et fisieron pleyto, et fué. Y el diablo otrosí vino en lugar de muger preñada ; et dixo el diablo : Amigo, tórnate como dantes et yo tornarme hé como dante era.—Et dixo el ynfante : ¿ Como me tornaré yo asy,

que quando yo te fise pleyto et omenage, yo era donsellá et virgen et tu eres agora muger preñada?—Et estonce se rrasónó el ynfante con el diablo ant sus alcalles, et fallaron por derecho que venciera el ynfante al diablo. Estonce se tornó el ynfante onme, et fuése para su muger et levóla para casa de su padre et contógelo todo como le aconteciera. Et el rrey mandó matar al privado por que dexara al ynfante en la fuente. Et por ende yo hé fuisa que me ayudará Dios contra tus malos privados.—Et el rrey mandó matar su fijo.

X. *Enxenplo del quarto privado et del bañador et de su muger.*

Et vino el quarto privado et entró al rrey et fincó los yuojos antel rrey et díxol': Señor, non deve faser omme én ninguna cosa fasta que sea bien çierto de la verdat, ca quien lo fase ante que sepa la verdat, yerra et fase muy mal, como acaesçió á un bañador que se arreyntió quando non le tovo pro.—El rrey le preguntó : ¿ Como fué eso ?—Dixo : Señor, fué un ynfante un dia por entrar en el baño : era mancebo, et era tan grueso que non podia ver sus miembros por do era ; et quando se descubrió, viólo el bañador et començó de llorar, et díxole el ynfante : ¿ Por qué lloras ?—Et díxol' : Por tu seer fijo de rrey, como lo eres, et non aviendo otro fijo sinon á tí et non seer señor de tus miembros asy como son otros varones ; ca yo bien creo que non puedes jaser con muger.—Et el ynfante díxol' : ¿ Que faré yo, que mi padre me quiere casar ? Non sé si podré (aver) fasimiento con muger.—Et el ynfante díxol' : Toma agora dies tanto et béme buscar una muger hermosa.—Et el bañador dixo en su coraçon : Terné estos dies maravedis et entre mi muger con él ; ca bien sé que non podrá dormir con ella.—Et estonce fué por ella ; et el ynfante dormió con ella ; et el bañador començó de atalear

como yasia con su muger ; et el ynfante rrióse : et el vañador fallóse ende mal et dixo : Yo mesmo me lo fis : et estonce llamó su muger et díxol' : Véte para casa.—Et ella díxol' : ¿Como yré ? ca le fis pleyto que durmiera con él toda esta noche.—Et quando él esto oyó, con cueyta et con pesar fuese á enforçar, et así se mató.—Et, Señor, non te dí este enxemplo si non que non mates tu fijo.

XI. *Enxiemplo del omme et de la muger et de la vieja et de la perrilla.*

Señor, oy desir que un omme et su muger fisieron pleyto et omenage que se toviesen fieldat : et el marido puso plaso á que viniese, et non vino á él. Et estonce salió á la carrera, et estando así vino un omme de su carrera et vióla et pagóse della et demandól' su amor ; et ella que en ninguna guisa que lo non faria. Estonce fué á una vieja que morava cerca della et contógelo todo como le conteciera con aquella muger, et rrogóle que gela fisiese aver et quel' daria quanto quisiese. Et la vieja dixo quel' plasie et que gela faria aver. Et la vieja fuése á su casa et tomó miel et masa et pymienta, et amasólo todo en uno et fiso della panes. Estonce fuése para su casa daquella muger ; et llamó una perrilla que tenie et echóle d'aquel pan en guisa que non lo viese la muger. Et despues que la perrilla lo comió, empeçó de yr tras la vieja, falagándosela quel' diese mas et llorándole los ojos con la pimienta que avie en el pan. Et quando la muger la vido así, maravillóse et dixo á la vieja : Amiga ¿ viestes llorar así á otras perras así como á esta ?—Dixo la vieja : Fase derecho, qu' esta perra fué muger et muy hermosa, et morava aqui cabo mí, et enamoróse un omme della et ella non se pagó dél ; et estonce maldíxola aquel omme que l' amava et tornóse luego perra : et agora quando me vió menbrósele della et començóse de llorar.—Et estonce

dixo la muger : Ay mesquina ¿que faré yo que el otro dia me vido un omme en la carrera et demandóme mi amor et yo non quis? Et agora he miedo que me tornaré perra si me maldixo : et agora vé et rruégale por mí quel' daré quanto él quisiese.—Estonçe dixo la vieja : Yo te lo trayeré. —Et estonçe se levantó la vieja et fuése para el omme ; et levantóse la muger et afeytóse. Et estonçe se asomó á casa de la vieja si avia fallado aquel omme que fuera buscar, et la vieja dixo : Non lo puedó fallar.—Et estonçe dixo la muger : Pues ¿qué faré yo?...—Estonçe la vieja fué, et falló al omme et díxol' : Anda acá : que ya fará la muger todo, todo quanto yo quisiese.—Et era el omme su marido, et non lo conosçia la vieja que venia estonçes del su camino. Et la vieja l' dixo : ¿Que daras á quien buena posada te diere et muger moça et fermosa et buen comer et buen beber, si quieres tu?—Et él dixo : Por Dios si querria.—Et fuese ella delante et él en pos della, et vió que lo levava á su casa é para su muger mesma ; et sospechó que lo fasia así toda via quando él salliera de su casa. Et la vieja mala entró en su casa et dixo : Entrat.—Despues quel omme entró (en su casa), dixo (la muger) : Asentatvos aqui.—Et catól' al rostro ; et quando vió que su marido era, non sopo ál que faser sinon dar salto en sus cabellos, et dixo : Ay, don putero malo, esto es lo que yo et vos posiemos et el pleyto et omenage que fisiemos? Agora veo que guardades las malas mugeres et las malas alcauetas.—Et él dixo : Ay de tí ¿qué oviste conmigo?—Et dixo su muger : Dixiéronme agora que vinies et afeytème, et dixe á esta vieja que salliese a ty por tal que te provase si usavas las malas mugeres, et veo que ayna seguiste la alcautería : mas jamas nunca nos ayuntaremos nin llegaras mas á mí.—Et dixo él : Asy me dé Dios la su graçia et aya la tuya, como non cuydé que me traye á otra casa si non la tuya et mia, sinon

non fuera con ella, et aun pesóme mucho quando me metió en tu casa que cuydé questo mesmo faras con los otros.—Et quando ovo dicho, rrascó's en su rostro et rrompiólo todo con sus manos, et dixo: Bien sé questo cuydaries tu de mí; et ensañóse contra él, et quando vió qu' era sannosa, començóla de falagar et de rogar quel' perdonase et ella non lo quiso perdonar fasta quel' diese gran algo; et él mandóle en arras un aldea que avia. Et, Señor, non te dí este enxemplo si non que los engaños de las mugeres que non an cabo nin fin.—Et mandó el rrey que non matasen su fixo.

XII. *Enxemplo de como vino al quinto dia la muger et dió enxemplo del puerco et del ximio.*

Et vino la muger al quinto dia et dixo al rrey: Si me non das derecho de aquel ynfante et veras que pro te ternan estos tus malos privados: despues que yo sea muerta, veremos qué faras con estos tus consejeros, et quando ante Dios fueres ¿qué diras que fasiendo atan gran tuerto en dexar á tu fijo á vida por tus malos consejeros et por tus malos privados, et dexas de faser lo que tiene pro en este siglo?...Mas yo sé que te será demandado ante Dios; et desirte hé lo que acaesçió á un puerco una vez.—Et dixo el rrey: ¿Como fué eso?—Dígote, Señor, que era un puerco et yasia sienpre so una figuera et comia sienpre de aquellos figos que cayen della, et vino un dia á comer et falló ençima á un ximio comiendo figos; et el ximio quando vido estar al puerco en fondon de la figuera, echol' un figo, et comiólo et sópole mejor que los quel' fallava en tierra; et açava la cabeça á ver si le echarie mas; et el puerco estudo así atendiendo al ximio fasta que se le secaron las venas del pescueço et murió daquello.—Et quando esto ovo dicho, ovo miedo el rrey ques' matara con el tósigo que tenie en la mano et mandó matar su fijo.

XIII. *Enxenplo del quinto privado et del perro et de la culebra et del ninno.*

Et vino el quinto privado antel rrey et dixo: Loado sea Dios: tu eres entendido et mesurado et tu sabes que ninguna cosa apresuradamente ante ques' sepa la verdat es bien fecha, et si (omme) lo fisiere fará locura, et quando'l quisiere emendar non podrá; et contecerle ha así como á un dueño de un perro una ves.—Et dixo el rrey: ¿Como fué eso?...—Et él dixo: Sennor, oy desir que un omme que era criado de un rrey, et aquel omme avia un perro de caça muy bueno et mucho entendido, et nunca le mandava faser cosa que la non fisiese. Et vino un día que su muger fué á veer sus parientes et fué con ella toda su compañía; et dixo ella á su marido: Sey con tu fijo que yase durmiendo en la cama, ca non tardaré allá, ca luego seré aquí. —El omme asentóse cabo su fijo: él seyendo allí llegó un omme de cas del rrey quel' mandava llamar á gran priesa: et el omme bueno dixo al perro: Guarda bien este ninno, et non te partas dél fasta que yo venga; et el omme cerró su puerta, et fuése para el rrey. Et el perro yasiendo çerca del ninno vino á él una culebra muy grande et quísol' matar por el olor de la leche de la madre: et quando la vido el perro, dió salto en ella et despedaçóla toda. Et el omme tornó ayna por amor de su fijo que dexava solo, et quando abrió la puerta, abriéndola sallió el perro á falagarse á su señor por lo que avia fecho: et traia la boca é los pechos sangrientos. Et quando lo vió tal, cuydóse que avia matado su fijo, et metió mano á un espada et dió un gran golpe al perro et matólo: et fué mas adelante á la cama et falló su fijo durmiendo et la culebra despedaçada á sus pies. Et quando esto vido, dió palmadas en su rostro et rompióselo et non pudo ál faser. Et tóvose por mal andante que lo avia errado. Et, Señor, non te contesa

atal en tus fechos, ca despues non te podras rrepentir : non mates tu fijo que los engaños de las mugeres non an cabo nin fin.

XIV. Enxenplo de la muger et del alcaueta, del omme et del mercador et de la muger que vendió el panno.

Señor, oy desir que avia un omme que quando oya hablar de mugeres que se perdía por ellas con cueyta de las aver : et oyó desir de una muger fermosa et fuéla buscar et falló el lugar donde era. Et estonce fué á un alcaueta et díxole que moria por aquella muger. Et dixo la vieja alcaueta : Non fisieste nada en venir acá : ca es buena muger ; et non ayas fusa ninguna en ella, si te vala Dios.—Et él le dixo : Fas en guisa que la aya, et yo te daré quanto tu quisieres.—Et la vieja díxol' que lo faria, si pudiese ; mas díxol' : Vé á su marido ques mercador, sil' puedes conprar de un panno que trae cubierto.—Et el fué al mercador et rrogóelo que gelo vendiese ; et el óvogelo mucho aduro de vender ; et adúxolo á la vieja et tomó el panno et quemólo en tres lugares et díxol' : Estáte aqui agora en esta mi casa que non te vea aqui ninguno : et ella tomó el panno et doblólo et metiólo so sí, et fué alli do seye la muger del mercador, et hablando con ella, metió el panno so el cabeçal et fuése.—Et quando vino el mercador, tomó el cabeçal para se asentar et falló el panno, et tomólo et cuydó quéel que lo mercara quera amigo de su muger é que se l'olvidara allí el panno. Et levantóse el mercador et firió á su muger muy mal, et non le dixo por qué ni por qué non. Et levó el panno en su mano. Et cubrio su cabeça la muger et fué para sus parientes. Et sópolo la vieja alcaueta, et fuéla ver et dixo : ¿ Porqué te firió tu marido de balde ?—Et dixo la buena muger : Non sé, á buena fé.—Dixo la vieja : Algunos fechisos te dieron malos ; mas, amiga

¿quieres que te diga verdat?...Darte hé buen consejo : en mi casa ay un omme de los sabios del mundo é si quisieredes yr á ora de viéspera comigo á él, él te dará consejo.—Et la buena muger dixo quel' plasia.—Et venida fué ora de viésperas, et vino la vieja por ella, et levóla consigo para su casa et metióla en la cámara adonde estava aquel omme, et levantóse á ella et yasió con ella ; et la muger con miedo é con vergüença et callóse ; et despues quel omme yasió con ella, fuése para sus parientes, et el omme dixo á la vieja : Gradéscotelo mucho et darte hé algo.—Et dixo ella : Non ayas tu cuydado que lo que tu fesiste yo lo aduré á bien ; mas vé tu via et fástete pasadiso por su casa, do está su marido, et quando él te viere, llamarte a et preguntarte a por el panno que qué lo fesiste. Et tu díle que te posiste cabo el fuego et que se te quemó en tres lugares et que lo dieste á una vieja que lo levase á sorsir, et que lo non vieste mas nin sabes dél, et faserme hé yo pasadisa por ay, et tu : A aquella dí el panno—et llámame, ca yo te escusaré de todo. Et estonçe fué et falló al mercador et dixo : ¿Qué fesiste el panno que te yo vendí?—Et dixo él : Asentéme al fuego et non paré mientes, et quemóseme en tres logares, et dílo á una vieja mi vesina que lo levase á sorsir et non lo vide despues.—Et ellos estando en esto, llegó la vieja el llamóla et dixo al mercador : Esta es la vieja, a quien yo dí el panno ;—et dixo ella : A buena fé, si me vala Dios, este mancebo me dió un paño á sorsir et entré con ello so mi manto en tu casa et en verdat non sé si se me cayó en tu casa ó por la carrera.—Et dixo : Yo lo fallé : toma tu panno et véte en buena ventura.—Estonçe fué el mercador á su casa et enbió por su muger á casa de sus parientes et rrogóla quel' perdonase et ella físolo así.—Et, Señor, non te dí este enxemplo si non que sepas el engaño de las mugeres que

muy grande et sin ffin. Et el rrey mandó que non matasen su fijo.

*XV. Enxenplo de como vino la muger al seseno dia et dió'l
enxenplo del ladron et del leon en como cavalgó en él.*

Et vino la muger al seseno dia et dixo al rrey : Yo fio en Dios que me amparará de tus malos privados como anparó una ves un omme de un leon.—Et el rrey dixo : ¿ Como fué eso ?...—Et ella dixo : Pasava un gran recuero por cabo de una aldea et entró en ella un gran ladron et muy mal fechor ; et ellos yendo así, tomóles la noche et llovió sobrellos muy gran luvya, et dixo el recuero : Paremos mientes en nuestras cosas, non nos faga algund mal el ladron.—Et á esto vino un ladron et entró entre las bestias, et ellos non lo vieron con la grant escuredat ; et començó de apalpar qual era la mas gruesa para levarla, et puso la mano sobre un leon et non falló ninguna mas gruesa, nin de mas gordo pescueço qué. Et cavalgó en él ; et el leon : Esta es la tempestat que disen los ommes.—Et corrió con él toda la noche fasta la mañana : et quando se conosçieron el uno al otro, avíanse miedo ; et el leon llegó á un árbol muy cansado, et el ladron travóse á una rrama et subióse al árbol con gran miedo del leon. Et el leon fué muy espantado et fallóse con un ximio et díxol' : ¿ Qué as, leon, ó como vienes así ?—Et el leon díxol' : Esta noche me tomó la tempestat et cavalgó en mi fasta en la mañana nunca cansó de me correr.—El ximio le dixo : ¿ Do es aquella tenpestat ?—Et el leon le mostró el omme ençima del árbol ; et el ximio subió ençima del árbol et el leon atendió por oyr et veer qué faria. Et el ximio vió quera omme et fiso senal al leon que viniese : et el leon vino corriendo. Et estonçe abaxóse un poco el omme, et echó'l mano de sus cojones del ximio, et apretógelos tanto fasta que lo mató, et echólo al leon. Et des y quando el leon

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esto vido, echó á foyr, et dixo: Loado sea Dios que me escapó desta tenpestat.—Et dixo la muger: Fio por Dios que me ayudará contra tus malos privados así como ayudó al ladron contral ximio.—El rrey mandó matar su fijo.

XVI. Enxenplo del seseno privado del palomo et de la paloma que ayuntaron en uno el trigo en su nido.

Et vino el seseno privado et fincó los ynoios antel rrey et dixo: Si fijo non ovieses devies rogar á Dios que te lo diese. Pues ¿como puedes matar este fijo que Dios te dió et non aviendo mas deste? ca si lo mates, fallarte as ende mal, como se falló una ves un palomo.—Dixo el rrey: ¿Como fué eso?—Dixo: Señor, era un palomo et morava en un monte et avia y su nido; et en el tienpo del agosto, cogieron su trigo et guardáronlo en su nido, et fuése el palomo en su mandado et dixo á la paloma que non comiese del trigo grano mientras que turase el verano, mas díxol': Véte á esos campos et come deso que fallares; et quando viniere el ynvierno comeras del trigo et folgaras.—Et despues venieron los grandes calores et secáronse los granos et encogióronse et pegáronse, et quando vino el palomo dixo: ¿Non te dixes que non comieses grano, que lo guardases para el ynvierno?—Et ella juróle que non comiera grano, nin lo començara poco nin mucho; et el palomo non lo quiso creer, et començóla de picar et de ferirla de los onbros et de las alas atanto que la mató. Et paró mientes el palomo al trigo et vió que cresçia con el rrelente et que non avia menos nin más, et él fallóse mal, porque mató á la paloma.—Et, Señor, hé miedo que te fallaras ende mal, así como se falló este palomo, si matas tu fijo: quel engaño de las mugeres es la mayor cosa del mundo.

XVII. *Enxenplo del marido et del segador et de la muger et de los ladrones que la tomaron à trayçion.*

Señor, oy desir un enxenplo de un omme et de una muger et morava en una aldea: et el omme fué arar et la muger fisole de comer de paniso un pan, et levóelo á do arava, et yendo por gelo dar, dieron salto en ella los ladrones et tomaronle el paniso; et uno de los ladrones fiso una ymágen de marfil por escarnio et metióla en la cesta, et ella non lo vió. Et dexáronla yr, et fuése para su marido, et quando abrió el marido la cesta, vió aquello et díxol': ¿ Ques aquesto que aqui traes?—Et ella cató, et vió que los ladrones lo avian fecho, et ella dixo: Ensonava esta noche entre sueños questavas ante un alfayate et que te pesava muy mal; et estonçe fuy á unos ommes que me lo ensolviesen este ensueño, et ellos me dixieron que fisiese una ymágen de paniso, et que la comieses, et que serias librado de quanto te podria venyr.—Et este ensueño, dixo el marido que podria seer verdat. Et tal es el engaño et las artes de las mugeres quo non han cabo nin fin.—Et el rrey mandó que non matasen su fijo.

XVIII. *Enxenplo de como vino la muger al seteno dia antel rrey, quexando, et dixo que se queria quemar, et el rrey mandó matar su fijo apriesa antes quella se quemase.*

Et quando vino (la muger) al seteno dia dixo: Si este mancebo oy non es muerto, oy seré descubierta.—Et esto dixo la muger: Non ay sinon la muerte.—Todo quanto aver pudo diólo por Dios á pobres et mandó traer mucha leña et asentóse sobre ella et mandó dar fuego enderredor et desir que se queria quemar ella. Et el rrey, quando esto oyó, ante que se quemase, mandó matar al moço. Et llegó el seteno privado et metióse delante del moço et d'aquel quel' queria matar et omillósel' al rrey et díxol': Señor, non

mates tu fijo por dicho de una muger : que non sabes si miente ó si dise verdat ; et tu avias atanta cobdiçia de aver un fijo como tu sabes, et pues que Dios te fiso plaser, non le fagas tu pesar.

XIX. Del enxemplo de la diablesa et del omme et de la muger et de como el omme demandó los tres dones.

Señor, oy desir que era un omme que nunca se partia de una diablesa et ovo della un fijo; et fué así un dia quella que se queria yr, et dixo: Miedo hé que nunca me veré contigo; mas ante quiero que sepas tres oraçiones de mí, que quando pidieses a Dios tres cosas averlas as; et mostról' las oraçiones et fuése la diablesa et él fuese, muy triste, por que se le fué la diablesa, para su muger, et díxol' : Sepas que la diablesa que me tenia que se me fué, et pesóme ende mucho del bien que sabia por ella, et emostróme tres oraciones con que demandase tres cosas á Dios que las averia, et agora conseiame qué pida á Dios, et averlo hé.—Et la muger le dixo: Bien sabes verdaderamente que puramente aman los ommes á las mugeres et páganse mucho de su solás : por ende rruega á Dios que te otorgue muchas dellas.—Et quando se vido cargado dellas, dixo á la muger : Confóndate Dios : que esto por el tu conseio se fiso.—Et dixo ella: ¿Aun non te quedan dos oraciones? Et agora rruega á Dios que te las tuelga, pues tanto pesas con ellas.—Et el fiso oraçion et tolliéronse luego todas et non fincó y ninguna. Et él quando esto vió començó de desir mal á su muger, et díxol' ella : Non me maldigas : que aun tienes una oraçion et rruega á Dios que te torne como de primero ;—et tornóle como de primero. Et así se perdieron las oraçiones todas. Por ende te dó por conseio que non mates tu fijo; que las maldades de las mugeres non an cabo nin fin.—Et desto darte hé un enxemplo.—Et dixo el rrey : ¿ Como fué eso ?

XX. *Exemplo de un mancebo que non queria casar fasta que sopiese las maldades de las mugeres.*

Et, Señor, dixiéronme que un omme que non queria casar fasta que sopiese et aprendiese las maldades de las mugeres et los sus engaños. Et anduvo tanto fasta que llegó á un aldea, et dixiéronle que avie buenos sabios del engaño de las mugeres, et costól' mucho aprender las artes. Díxol' aquel que era mas sabidor: ¿Quieres que te diga?...Jamás, nunca sabras nin aprenderas acabadamente los engaños de las mugeres fasta que te asientes tres días sobre la ceniza et non comas sinon un poco de pan de ordio et sal: et aprenderas.—Et él le dixo quel' plasia et fí solo así. Estonçe posóse sobre la çeniza et fiso muchos libros de las artes de las mugeres, et despues questo ovo fecho dixo que se queria tornar para su tierra et posó en casa de un omme bueno; et el huespet le preguntó de todo aquello que levava et él dixo donde era, et como se avia asentado sobre la çeniza de mientras trasladara aquellos libros, et como comiera el pan de ordio, et como pasava mucha cueyta et mucha laseria, et trasladó aquellas artes. Et despues questo le ovo contado, tomólo el huespet por la mano el levólo á su muger et díxol': Un omme bueno hé fallado que viene cansado de su camino.—Et contól' toda su fasienda et rrogol' quel' fisiese algo fasta que se fuese esforçado, ca estonçe era flaco. Et despues questo ovo dicho fuése á su mandado, et la muger fiso bien lo quel' castigara. Estonçe començó ella de preguntalle que omme era ó como andava; et él contógelo todo, et ella quando' vió tóvolo por omme de poco seso et de poco recabdo, por que entendió que nunca podía acabar aquello que començare, et dixo: Bien creo verdaderamente que nunca muger del mundo te pueda engañar, nin es á enparejar

con aquestos libros que as adobado; et dixo ella en su coraçon: Sea agora que un sabidor quisiere que yo le faré conosçer el su poco seso, en que anda engafiado: yo só aquella que lo sabré faser.—Estonçe lo llamó et dixo: Amigo, yo só muger manceba et fermosa et en buena sason et mi marido es muy viejo et cansado, et de muy grant tiempo pasado que non yasió conmigo: por ende si tu quisieses et yasieses conmigo, que eres omme cuerdo et entendido; et non lo digas á nadie.—Et quando ella ovo dicho, cuydóse quel' desía verdat, et levantóse et quiso travar della et díxol': Espera un poco et desnudémonos.—Et él desnudóse, et ella dió grandes boses et garpios, et recudieron luego los vesinos et ella dixo ante que entrasen: Tiéndete en tierra, sinon muerto eres.—Et él fí solo así; et ella metiól' un gran bocado de pan en la boca et quando los ommes entraron pescuidaron que qué mal oviera, et ella dixo: Este omme es nuestro huésped et quisose afogar con un bocado de pan, et bolvíensele los ojos.—Estonçe descubriól' et echó del agua por que acordase: él non acordava, en todo esto echándol' agua fria et alynpiándole el rostro con un panno blanco. Estonçe sallyéronse los ommes et fuéronse su carrera et ella díxol': Amigo ¿en tus libros ay alguna tal arte como esta?—Et dixo él: En buena fe nunca la ví, nin la fallé tal como esta.—Et dixo ella: Tu gasteste y mucho laseria et mucho maldia, et nunca esperes ende ál: que esto que tu demandas nunca lo acabaras tu nin omme de quantos son nascidos.—Et él quando esto vió, tomó todos sus libros et metiólos en el fuego, et dixo que demas avia despendido sus dias. Et yo, Señor, non te dí este enxemplo sinon que non mates tu fijo por palabras de una muger.—Et el rrey mandó que non matasen su fijo.

XXI. *De como al otavo dia fabló el ynfante et fué antel rrey.*

Quando vino el otavo dia en la mañana ante que saliese el sol, llamó el ynfante á la muger quel' servia en aquellos dias que non fablava, et díxol': Vé et llama á fulano ques mas privado del rrey et díl' que venga quanto pudier'.—Et la muger en que vido que fablava el ynfante, fués' muy corriendo et llamó al privado; et él levantóse et vino muy ayna al ynfante; et él loró con él, et contól' por qué non fablara aquellos dias, et todo quantol' conteciera con su madrastra.—Et non guarescí de muerte sinon por Dios et por tí, et por tus conpanneros que me curaron de ayudar bien et legalmente á drecho. Dios vos dé buen gualardon, et yo vos lo daré, si bivo et veo lo que cobdicio. Et quiero que vayas corriendo á mi padre et que le digas mis nuevas ante que llegue la puta falsa de mi madrastra, ca yo sé que madrugará.—El privado fué muy rresio corriendo desde quel' vido así hablar, et fué al rrey, et dixo: Señor, dáme albrycias por el bien et merced que te a Dios fecho que non quiso que matases tu fijo, ca ya fabla; et él me enbió á tí.—Et non le dixo todo lo quel ynfante le dixiera, et dixo el rrey: Vé muy ayna et díl' que se venga muy para mí el ynfante.—Et él vino et omillósele et dixo el rrey: ¿Qué fué que estos dias non fablaste, que viste tu muerte á ojo?—Et díxol' el ynfante: Yo vos lo diré.—Et contól' todo como le acaesçiera et comol' defendiera su maestro Cendubete que non fablase siete dias:—Mas de la muger te digo que quando me apartó que me queria castigar et yo díxol' que yo non podia rresponder fasta que fuesen pasados los siete dias, et quando esto oyó, non sopo otro consejo (tomar) sinon que me fisiésedes matar ante que yo fablase. Enpero, Señor, pídivos por merced, si vos quisieredes et lo tovieredes por bien, que mandases

ayuntar todos los sabios de vuestro regno et de vuestros pueblos; ca querria decir mi rraçon entre ellos.—Et quando el ynfante esto dixo, el rrey fué muy alegre et dixo: Loado sea Dios por quanto bien me fiso que me non dexó faser tan gran yerro que matase mi fijo.—Et el rrey mandó llegar su gente et su corte; et despues que fueron llegados, llegó Cendubete et entró al rrey, et dixo: Omíllome, Señor.—Et dixo el rrey: ¿Qué fué de tí, mal Cendubete, estos días? Ca poco fincó que non mate mi fijo por lo que le tu castigaste.—Et dixo Cendubete: Tanto te dió Dios de merced et de enseñamiento por que tu debes faser la cosa quando supieres la verdat, mas que mas los rreyes señaladamente por derecho devezes seer seguros de la verdat que los otros; et él non lexó de faser lo que le yo castigué; et tu, Señor, non devieras mandar matar tu fijo por dicho de una muger.—Et dixo el rrey: Loado sea Dios que non maté mi fijo: que perdiera este sieglo et el otro; et, vosotros sabios, si matara el mi fijo ¿cuya seria la culpa? Si seria mia ó de mi fijo ó de mi muger ó del maestro.—Levantáronse quatro sabios et dixo el uno: Quando Cendubete vido el estrella del moço en como avia de seer su fasienda, non se deviera esconder.—Et dixo otro: Non es así como tu dises: que Cendubete non avia y culpa, ca tenia puesto tal pleyto con el rrey que non avia de fallecer: deviera ser la culpa del rrey que mandava matar su fijo por dicho de una muger et non sabiendo si era verdat ó si era mentira.—Dixo el terçero sabio: Non es así como vosotros desides, ca el rrey non avia y culpa: que non ay en el mundo fuste mas frio quel sándalo nin cosa mas fria que la carofaja, et quando los buelven uno con otro ánse de escalar tanto que salle dellos fuego, et si el rrey fuese firme en su sesso, non se bolverie por sesso de una muger; mas

pues era muger quel rrey amava, non podie estar que non la oyese. Mas la culpa era de la muger por que con sus palabras lo engannava et fasia desir que matase su fijo.—Et el quarto dixo: La culpa non era de la muger, mas que era del ynfante que non quiso guardar lo que mandara su maestro; ca la muger quando vido al niño tan fermoso et apuesto ovo sabor dél, mas que mas quando se apartó con él et ella entendió que seria descubierta á cabo de los syete dias de lo que el ynfante desia, et ovo miedo que la mataria por ello, et curó de lo faser matar ante que fablase.—Et Cendubete dixo: Non es así como vos desides que el mayor saber que en el mundo ay es desir.—Et el ynfante dixo: Fablaré, si me vos mandaredes.—Et el rrey dixo:...Dios á tí loado, que me fesiste ver este dia et esta ora, que me dexeste mostrar mi fasienda et mi rrason! Menester es de entender la mi rrason: que quiero desir el mi saber et yo quiérovos desir el enxemplo desto.

XXII. *Enxenplo del omme et de los que conbidó et de la mançeba que enbió por la leche et de la culebra que cayó la ponçoña.*

Et los maestros le dixieron que dixiese, et él dixo: Disen que un omme que adobó su yantar et conbidó sus huéspedes et sus amigos et enbió su moça al mercado por leche que comiesen; et ella cómpróla et levóla sobre la cabeça, et pasó un milano por sobre ella, et levava entre sus manos una culebra, et apretóla tanto de rresio con las manos que salyó el venino della et cayó en la leche, et comiéronla et murieron todos con ella. Et agora me desit ¿cuya fué la culpa por que murieron todos aquellos ommes?—Et dixo uno de los quatro sabios: La culpa fué en aquel que los conbidó que non cató la leche que les dava á comer.—Et el otro maestro dixo: Non es así como

vos desides: qué! que los huéspedes conbida non puede todo catar, nin gostar de quanto les dava á comer; mas la culpa fué en el milano que apretó tanto la culebra con las manos que ovo de caer aquella ponçoña.—Et el otro rrespondió: Non es así como vosotros desides: ca el milano non avia y culpa por que comia lo que solia comer, demas non fasiendo á su nescesidat; mas la culebra ha la culpa que echó de sí la ponçoña.—Et el quarto dixo: Non es así como vos otros desides: que la culebra non a culpa; mas la culpa avia la moça que non cubrió la leche quando la traxo del mercado.—Dixo Cendubete: Non es así como vosotros desides: que la moça non avia y culpa, ca non le mandaron cobrir la leche, nin el milano non avia y culpa, ca comia lo que avia de comer, nin la culebra non avia y culpa, ca yva en poder ageno, nin el huésped non ovo y culpa: quel omme non puede gostar tantos comeres quantos manda guisar.—Estonçe dixo el rrey á su fijo: Todos estos disen nada: mas díme tu cuya es la culpa.—El ynfante dixo: Ninguno destos non ovo culpa, mas acertóseles la ora en que avien á morir todos.—Et quando el rrey oyó esto dixo: Loado sea Dios que me non dexó matar mi fijo.—Estonçe dixo á Cendubete el rrey: Tu has fecho mucho bien et nos as fecho para faserte mucha mercet; pero tu sabes si a el moço mas de aprender: amuéstragelo et avras buen galardón.—Estonçe dixo Cendubete: Señor, yo non sé cosa en el mundo que yo non le mostré, et bien creo que non la ay en el mundo, et non ay mas sabio qué!.—Estonçe dixo el rrey á los sabios que estavan enderredor: ¿Es verdat lo que dise Cendubete?—Estonçe dixieron que non devia omme desir mal de lo que bien parece.—Et dixo el ynfante: El que bien fase, buen galardón meresçe.—El ynfante dixo: Yo te diré quien sabe mas que yo.—El rrey díxol': ¿Quien?...

XXIII. *Enxenplo de los dos ninnos sabios et de su madre et del mancebo.*

Señor, disen que dos moços, el uno de quatro años et el otro de cinco años, ciegos et contrechos et todos disen que eran mas sabios que yo.—Et dixo su padre : ¿ Como fueron estos mas sabios que tu ?—Oy desir que un omme que nunca oye desir de muger hermosa que non se perderia por ella, et oyó desir de una muger hermosa et enbiól' su omme á desir que la queria muy gran bien ; et aquella muger avia un fijo de quatro años ; et despues quel mandadero se tornó con la rrespuesta que queria faser lo quel toviese por bien, fuése para ella el señor, et dixo ella : Espera un poco et faré á mi fijo que coma, et luego me verné para tí.—Mas dixo el omme : Fas lo que yo quisiere et despues que yo fuere ydo, dalle as á comer.—Et dixo la muger : Si tu sopieses quan sabio es, non diries eso.—Et levantóse ella et puso una caldera sobre el fuego et metió arros et coxólo et tomó un poco en la cuchara et púsogelo delante. Et lloró et dixo : Dáme mas, que esto poco es.—Et ella díxol' : ¿ Mas quieres ?—Et díxol' : Mas.—Et dixo quel' echase aseyte de alcuça.—Et lloró mas et por todo esto non callava.—Et dixo el moço : ¡ Guay de tí !... Nunca ví mas loco que tu nin de poco sesso.—Dixo el omme : ¿ En qué te semejo loco et de poco sesso ?—Et dixo el moço : Yo non lloro sinon por mi pro ¿ Qué te duelen mis lágrimas de mis oios ? Et sana mi cabeça ; et mas mandóme mi padre por el mi llorar arros que coma quanto quisiere ; mas quel' es loco et de poco sesso et de mal entendimiento él que salle de su tierra et dexa sus fijos et su aver et sus parientes por fornicar por las tierras, buscando de lo que fase daño et enflaquesiendo su cuerpo et cayendo en yra de Dios.—Et quando esto ovo dicho el moço, entendiendo que era mas cuerdo quel vieio, et él

llegóse á él et abraçól' el falagól' et dixo por buena fé : Verdat dises : non cuydé que tan sesudo eras et tan sabydor eras, et só mucho maraviellado de quanto as dicho.—Et rrepintióse et fiso penitencia.—Et, Señor, dixo el ynfante ; esta es la estoria del ninno de los quatro años.

XXIV. *Enxenplo del niño de los cinco años et de los compañeros que dieron el aver á la vieja.*

Et, Señor, desirte hé del niño de los cinco annos.—Dixo el rrey : Pues dí.—Dixo : Oy desir que eran tres compañeros en una mercaduría et salieron con grant aver. Et todos tres anduvieron en el camino ; et acaesció que posaron con una vieja et diéronle sus averes á guardar et dixiéronle : Non lo deres á ninguno en su cabo fasta que seamos todos ayuntados en uno.—Et díxoles ella : Pláseme.—Et des y entraron ellos en una huerta de la vieja por bañarse en una aluerca que y avia et dixieron los dos al uno : Vé á la vieja et díle que te dé un peyne con que nos peynemos.—Et el físolo así et fuése para la vieja et díxol' : Mandáronme mis compañeros que me diésedes el aver que lo queremos contar.—Dixo : Non te lo daré fasta que todos vos ayuntedes en uno, así como lo posiestes conmigo.—Dixo él : Llégate fasta la puerta.—Et dixo : Catad la vieja que dise si me lo mandades vos.—Et dixieron ellos : Busat et dátgelo.—Et ella fué et dióle el aver et él tomólo et fué su carrera, et desta guisa engannó á sus compañeros. Et quando ellos vieron que detardava, fueron á la vieja et dixieron : ¿ Por qué fases detardar á nuestro compañero?...—Et dixo ella : Dado lè hé el aver que me mandastes.—Et dixieron ellos : ¡ Guay de tí !...que nos non te mandamos dar el aver, sinon un peyne.—Et ella dixo : Levado a el aver que me diestes.—Et pusiéronla delant' el alcalle et fueron antél et ovieron sus rrasones, et judgó el alcalle que pagase el aver la vieja, pues que así lo

conosciera. Et la vieja lorando, encontró con el ninno de los cinco annos, et díxol' el ninno : ¿ Por qué lloras ? — Et dixo ella : Lloro por mi mala ventura et por mi grant mal que me vino ; et por Dios, déxame estar.— Et fué el ninno en pos della fasta quel' dixo por qué llorava et díxol' : Yo te daré consejo a esta cueyta que as, si me dieres un dinero con que compre dátiles.— Et dixo el ninno : Tórname al alcalle et dí quel aver tu lo tienes, et dí : Alcalle, mandat que trayan su conpañero, et sinon, non les daré nada fasta que se ayunten todos tres en uno como pusieron conmigo.— Et ella tornos' para el alcalle et díxol' lo que le conseiara el ninno, et entendió el alcalle que otrie gelo avia aconsejado et dixo el alcalle : Ruégote por Dios, vieia, que me digas quien fué aquel que te conseió.— Et ella dixo : Un ninno que me fallé en la carrera.— Et enbió el alcalle á buscar al ninno et duxiéronle antel alcalle et díxol' : ¿ Tu conseieste aquesta vieia ?...— Et dixo el niño : Yo gelo mostré.— Et el alcalle fué y muy pagado del niño et tomólo para sí et guardól' mucho para su consejo.— Et fué pagado el rrey de su estoria del niño de los cinco annos.

XXV. *Enxenplo del mercador del sándalo et del otro mercador.*

Et dixo el rrey : ¿ Como fué eso ?— Señor, disen de la estoria del viejo ; et oy desir una vegada que era un mercador muy rrico que mercava sándalo et preguntó en aquella tierra do era el sándalo mas caro et fuése para allá et cargó sus bestias de sándalo para aquella tierra ; et pasó por cerca de una cibdat muy buena, et dixo entre su coraçon : Non entraré en esta cibdat fasta que amanesia ; et él seyendo en aquel lugar, pasó una mançeba que traye su ganado de paçer ; et quando ella vido la rrecua, preguntól' que qué traye é donde era. Et fué la mançeba para su señor et díxol' como estaban mercadores á la

puerta de la villa que trayen sándalo mucho. Et fué aquel omme et lo que tenia echólo en el fuego, et el mercador sintiólo quera fumo de sándalo, et ovo grant miedo, et dixo á sus ommes : Catad vuestras cargas que non llegue fuego á ellas, ca yo huelo fumo de sándalo.—Et ellos cataron las cargas et non fallaron nada. Et levantóse el mercador et fué á los pastores á ver si eran levantados ; et aquel que quemava el sándalo vino al mercador et díxol' : ¿ Quien sodes ó como andades, et que mercaduría traedes ?—Et dixo él : Somos mercadores que traemos sándalo.—Et dixo el omme : Ay buen omme, esta tierra non quemamos ál sinon sándalo.—Dixo el mercador : ¿ Como puede ser ? que yo pregunté et dixiéronme que non avia tierra mas cara que esta nin que tanto valiese el sándalo.—Dixo el omme : Quien te lo dixo, engañarte quisó.—Et començó el mercador de quexarse et de maldesirse et fiso grant duelo et dixo el omme : Por buena fé yo hé grant duelo de tí.—Mas dixo : Ya que así es, comprártelo hé et darte hé lo que quisieres, et liévate et otórgamelo.—Et otorgógelo el mercador, et tomó el omme el sándalo, et levólo á su casa et quando amanesció entró el mercador á la villa et posó en casa de una muger vieja et preguntól' como valia el sándalo en esta cibdat.—Dixo ella : Vale á peso de oro.—Et arrépintiósse el mercador mucho quando lo oyó, et dixo la vieja : Ya, omme bueno, los desta viella son engañadores é malos baratadores, et nunca viene omme extraño aquellos non lo escarnescan et guardatvos dellos.—Et fuése el mercador fasta el mercado et falló unos que jugavan los dados et paróse ally, et mirólos ; et dixo el uno : ¿ Sabes jugar este juego ?—Dixo él : Si sé.—Dixo : Pues pósate ; mas dixo : Cata que sea atal condiçion quel que ganare quel otro sea tenuto de faser lo quel otro quesiere et mandare.—Dixo él : Si otorgo.—Des y asentóse él et perdió el mercador, et dixo aquel que ganó : Tu has de

faser lo que yo te mandare.—Díxol' él : Otorgo ques verdat. —Díxol' : Pues mándote que bevas toda el agua de la mar, et non dexes cosa ninguna, nin destello.—Et dixo el mercador : Pláseme.—Dixo él : Dáme fiadores que lo fagas. —Et fuése el mercador por la calle et fallós' con un omme que non avia sinon un oio et trabó del mercador et dixo : Tu me furteste mi oio : anda acá comigo antel alcale.— Et dixo su huésped la vieja : Yo só su fiador de la fas quel traiya cras ante vos.—Et levólo consigo á su posada, et díxol' la vieja : ¿ Non te dixe et te castigué que los ommes desta villa eran ommes malos et de mala rrepuelta? Mas pues non me quisiste creer en lo primero que te yo defendí, non seas tu agora torpe de lo que te agora diré.—Et dixo el mercador : A buena fé nunca te saldré de mandado de lo que tu mandares et me consejares.—Dixo la vieja : Sepas aquellos an por maestro un viejo ciego et es muy sabidor ; et ayúntanse con él todos cada noche, et dise cada uno quanto a fecho de dia. Mas si tu pudieses entrar con ellos á bueltas et asentarte con ellos, y diran lo que fisieron á tí cada uno dellos et oyras lo que les dise el viejo por lo que á tí fisieron ; ca non puede seer aquellos non lo digan todo al viejo.—Et des y fué el omme para allá et entró á bueltas dellos et posóse, et oyó quanto desian al viejo. Et dixo el primero, que avia comprado el sándalo a mercador' de que guisa lo conprara et quel' daria quanto él quisiese.—Et dixo el viejo : Mal fesiste á guisa de omme torpe : ¿ que te semeja si él te demanda pulgas, las medias fembras, et los medios machos, et las unas çiegas et las otras coxas et las otras verdes et las otras cárdenas et las otras bermejas et blancas et que non aya mas de una sana?...¿ Cuydas si lo podras esto conplir?...—Dixo el omme : Non se le menbrará á él deso : que non demandará sinon dinieros.— Et levantóse aquel que jugara á los dados con el mercador et dixo : Yo jugué con ese mercador et dixe así que si yo

ganase á los dados que fisiese lo quel' yo mandase faser. Et yo mandéle que beviere toda el agua de la mar.—Et dixo el viejo : Tan mal as fecho como el otro. ¿Qué te semeja si el otro dise : Yo te fis pleyto de beber toda el agua de la mar ; mas vieda tu que no entre en ella rrio nin fuente que non caya en la mar ; estonçe la beberé.—...? Cata si lo podras tu faser todo esto.—Levantóse él del oio et dixo : Yo me encontré con ese mesmo mercador et ví que avia los oios tales como yo, et díxele : Tu que me furtaste mi oio, non te partas de mí fasta que me des mi oio lo que val. —Et dixo el viejo : Non fuste maestro nin sopiste que te fesciste. ¿Qué te semeja si te dixiera : Saca el tuyo que te fincó et sacaré yo el mio, et veremos si se semejan et pesémoslos, et si fueren eguales es tuyo, et si non, non—...? Et si tu esto fisieres, seras çiego et el otro fincará con un oio et tu non con ninguno. Et faras mayor pérdida que non él.—Et quando el mercador oyó esto, plógol' et aprendiólo todo, et fuése para la posada et díxol' todo lo que le conteçiera, et tóvose por bien consejado della ; et folgó esa noche en su casa, et quando amanesció, vido aquel quel' conprara el sándalo et díxol' : Dáme mi sándalo ó dáme lo que posiste conmigo.—Et dixo : Escoge lo que quisieres.—Et díxol' el mercador : Dáme una fanega de pulgas llena, la meytat fembras et la meytat machos, et la meytat bermejas, et la meytat verdes, et la meytat cárdenas et la meytat amarillas et la meytat blancas.—Et dixo el omme : Darte hé dineros.—Dixo el mercador : Non quiero sinon las pulgas.—Emplasó el mercador al omme, et fueron antel al calle ; et mandó el al calle quel' diese las pulgas.—Et dixo el omme que tomase su sándalo.—Et así cobró el mercador su sándalo por consejo del viejo. Et vino el otro que avia jugado á los dados et díxol' : Cuple el pleyto que pusiste conmigo que bevas toda el agua de la mar.—Et dixo él : Pláseme con condiçion que tu que

viedes todas las fuentes et rrios que entren en la mar.—Et dixo : Vayamos ante el alcalle.—Et dixo el alcalle : ¿ Es así esto?—Et dixieron ellos que sí.—Et dixo : Pues vieda tu que non entre mas agua, él dise que la beberá.—Dixo él : Non puede seer.—Et el alcalle mandó dar por quito al mercador.—Et luego vino el de el oio, et dixo : Dáme mi oio.—Et dixo él : Pláseme : saca tu ese tuyo et sacaré yo este mio ; et veremos si se semejan, et pesémoslos, et si fueren eguales es tuyo, et si non es tuyo, págame lo que manda el derecho.—Et dixo el alcalle : ¿ Qué dises tu?—Dixo : ¿ Como sacaré yo el mi oio que luego non terné ninguno?—Dixo el alcalle : Pues derecho te pide.—Et dixo el omme que lo non queria sacar. Et dió al mercador por quito.—Et así acaesçió al mercador con los ommes daquel lugar.—Et dixo el ynfante : Sennor, non te dí este enxemplo sinon por que sepas las artes del mundo.

XXVI. *Enxemplo de la muger et del clérigo et del frayle.*

Et dixo el rrey : ¿ Como fué eso?—Et dixo el ynfante : Oy desir de una muger que fué su marido fuera á librar su hacienda et ella enbió al abat á desir quel marido non era en la viella et que veniese para la noche á su posada. Et el abat vino et entró en casa et quando vino, fasía la media noche. Vino el marido et llamó á la puerta. Et dixo él : ¿ Qué será?—Et dixo ella : Véte et ascóndete en aquel palacio fasta de dia.—Et entró el marido et echóse en su cama, et quando vino el dia, levantóse la muger et fué a un frayle su amigo et rrogóle que levase un ábito que sacase al abat questava en su casa. Et fué el frayle et dixo : ¿ Qué es de fulano?—Et dixo ella : Non es levantado.—Et entró et preguntóle por nuevas onde venia, et estovo allí fasta que fué vestido ; et dixo el frayle : Perdóname : que me quiero acoger.—Dixo él : Vayades en ora buena.—Et en egualando con el palaçio sallió el abat vestido como

frayle et fuése con él fasta su orden, et fuése.—Señor, non tē dí este enxemplo sinon que non creyas á las mugeres que son malas. Et dise el sabio que aunque se tornase la tierra papel, la mar tinta, et los peces della péndolas, que non podrian escrevir las maldades de las mugeres.—Et el rrey mandóla quemar en una caldera en seco.

BOOK OF THE DECEITS
AND
TRICKS OF WOMEN.

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TRANSLATED FROM THE ARABIC INTO CASTILIAN
FOR THE INFANTE DON FADRIQUE,
SON OF DON FERRANDO AND OF DOÑA BEATRIS.

PROLOGUE.

THE Infante Don Fadrique, son of the very prosperous and very noble king Don Ferrando and of the very holy queen, replete with every excellence, Doña Beatris, in order that his good name might never be lost, hearing the reasons of the wise men that "the fame of a man who does well never dies," and knowing that nothing is better adapted for gaining a lasting life than good works and knowledge, since knowledge is a ship very safe to enable a person to go forward without danger and, in conjunction with good works, to attain unto the lasting life,—and inasmuch as man, being of little life, and science being hard and long, can learn no knowledge more than is granted to him by the grace which is given to him and sent from above,—with love of improving and benefiting and favouring those who are fond of it, was pleased and thought it good that this book should be translated from Arabic into Castilian, in order to its being a warning against the deceits and tricks of women.

This book was translated in the year ninety-one.

I. An Example of the Woman's Counsel.

There was a king in India named Alcos, and this king was a lord of great power, and loved much the men of his land and maintained them in justice; and this king had ninety wives. Though cohabiting with all of them, as was the law, he had no son by any of them, and being one night in his bed with one of them, he began to meditate who should inherit his kingdom after his death; and he had meditated so much on this that he became very sorrowful, and began to turn in his bed with the great care that he had. And there came to him one of his wives whom he most loved, and she was sensible and judicious, and he had tried her in some things. And she came to him because she saw that he was sorrowful, and said to him that he was honoured and loved by those of his kingdom and by his own people:—Why do I see thee sorrowful and full of care? If it is from fear, or if any one does thee wrongs, let me know and condole with thee. And if it is aught else, thou oughtest not to feel so much annoyance, for, thanks to God, thou art beloved of thy peoples, and all speak well of thee for the great love which they bear thee. And may God never permit thee to have sorrow, but help thee with his blessing.

Then the king said to his wife: Pious and blessed woman, you have ever comforted me, and removed from me all care when I had it; but, said the king, all the power I have and all that there is in my kingdom are powerless to provide a remedy for what I grieve for. I would fain leave an heir when I die who may inherit my kingdom.

And the woman said to him: I will give thee counsel good for this. Ask of God, who is full of all goodness, for he is powerful, to give thee a son, should it so please him; for he has not wearied of showing mercy and thou

never askedst aught of him that he did not give thee ; and when he shall know that thou heartily seekest it, he will give thee a son. But I think it good, if thou art pleased, that we should rise and pray to God with our whole heart, and ask of him to grant us the favour of a son who shall be heir after us, for I feel confident that in his mercy he will give us one ; should he [not] give us him, then we ought to be pleased and do his command, and be satisfied with his decision, and comprehend his favour, and know that all power is of God and is in his hand, and some he likes to deprive, to some he likes to give more.

And after she had said this he was pleased with it, and knew that what she said was the truth, and they both arose and did so ; and they returned to their bed, and the king lay with her, and she was with child forthwith, and after they knew it for truth they praised God for the favour which he had done them.

And when the nine months were completed she was delivered of a healthy son ; and the king had great joy and gladness and was pleased therewith, and the wife praised God therefor. Then the king sent for all the wise men of his kingdom to come to him and examine the hour and the minute of his son's birth ; and after they were come he sent for them into his presence and said : Ye are welcome. And he was with them a long time, cheering and solacing himself, and he said : Ye wise men, I let you know that God, whose name be praised, has granted me the favour of a son, whom he has given me to strengthen my arm, and with whom I shall have joy ; and thanks be given to him for ever. And he said to them : Examine into my son's star, and see what shall be his fortune. And they examined into it, and let him know that he (the son) should have a long life and great powers, but at the end of twenty years something should happen between him and

his father through which he should be in danger of death. When he heard this he was much affrighted and felt great pain, and his cheerfulness was over, and he said : All is in God's power, and he will do what he shall think right.

And the prince grew and became tall and handsome, and God gave him a very good understanding. In his time was no man born such as he was ; and afterwards, when he attained the age of nine years, the king set him to learn to write until he attained the age of fifteen years ; and he learned nothing. And when the king heard that he had great sorrow, and asked for all the wise men in his land. And they came all to him, and he said to them : What think ye of the state of my son ? Is there none of you that can teach him ? I will give him all that he can ask for, and he shall enjoy my love for ever.

Then there rose four of them who were there (and there were nine hundred men), and one of them said : I will teach him so that no one shall have more knowledge than he. And the king said to a wise man whom they called Cendubete : Why didst thou not teach him ? Cendubete said : Let every one say what he knows. And afterwards they talked over this. Cendubete said to them : Do you know anything else than this ? for this is all known to me and it is nothing to me, since no one has more knowledge than I, and I will show it. And he said to the king : Give me what I shall ask, for I will so teach him in six months that no one shall have more knowledge than he.

And then said one of the four wise men : He that says and does not act is like the lightning that has no rain with it. Why didst thou teach him nothing in those years that he was with thee, the king doing thee much good ?—For the great pity that I had for him. I could not teach him because I had great reluctance to compel him, and I was anxiously seeking some one wiser than I. But now

I see that no one knows more than I, I shall be able to teach him.

And then arose the second master and said : There are four things that a sensible man will not praise until he sees the end of them. The first is food, until he sees what the stomach finally does with it ; he that goes to a law-suit until he returns from it ; the harvest until it is cut ; and a wife until she is pregnant. Therefore we must not praise thee until we see a reason why—until thou hast shown that thy hands can do something and thy mouth can say something. And Cendubete said : The hands with the feet and hearing and seeing and all the body have each its own power. Knowledge in the heart is like scented water in a barrel (?) ; if knowledge is in the heart it makes all the body good.

The third of the wise men said : He who does not learn knowledge in his childhood is like the man who eats what does not agree with his stomach ; and the wife when she has no fear of her husband never can be good. He that says reason, but does not understand it and does not know what it is, never can convey it to the hearer's mind nor make it intelligible to him. And thou, Cendubete, since thou couldst not teach him in his boyhood, how canst thou teach him when he is older ? Cendubete said : Thou shalt see if God will, and I live, that I will teach him in six months what another would not teach him in seventy years.

And the fourth of the masters said :.....* Cendubete said :.....* If these things were in the land, we ought not to stay in it. Therefore all this I have told thee, and I let thee know that kings are like fire : if thou comest

* I have omitted this unimportant part, where the Spanish text is hopelessly corrupt.

to it thou wilt burn thyself, and if thou retirest from it thou gettest cold. I desire, lord, that if I shall teach thy son thou wilt give me what I shall ask of thee. And the king said: Ask what thou desirest.—What if thou canst not (do it)?—I will do it, for there is nothing worse than lying, especially in kings. And the king said: Tell me what thou desirest. And Cendubete said: Thou shouldst not do to another what thou wouldst not he should do unto thee. And the king said: I grant it thee. And they drew up a written contract, and they put in it in what month and what hour of the day it was to be completed, and they inserted in the deed what was wanted about the day. Two hours of the day were passed.

Cendubete took the child this day by the hand and went with him to his inn; and he had a beautiful and magnificent palace made, and wrote over the walls all the kinds of knowledge which he had to teach him, all the stars and all the figures and all things. Then he said to him: This is my seat and this is thine until thou learnest all the sciences that I have been teaching thee in this palace; and relieve thy heart and freshen thy mind and thy hearing and thy seeing. And he sat down with him to teach him, and they (the servants) brought them there what they should eat and what they should drink, and they did not go out, and no one else entered there. And the boy was of good mind and of good understanding, so that before the time arrived he learnt all the sciences that Cendubete, his master, had written of the knowledge of man.

The king sent for him on the appointed day. When the king's messenger came, he said to him: The king desires much that thou shouldst attend him. He said to him: Cendubete, what hast thou done, or what hast thou got? Cendubete said to him: I have got what shall please thee—that thy son shall be to-morrow with thee when two

hours of the day are passed. And the king said to him : Never has such a man as thou failed in his promise. Then go with honour, for thou deservest to have a reward of us. And Cendubete returned to the boy and said to him : I desire to examine into thy star. And he examined into it, and saw that the child would be in great peril of death if he should speak before seven days had passed, and he said to the boy : I am very much troubled about the agreement I made with the king. And the boy (said) : Why art thou much troubled? For if thou commandest me never to speak, I will never speak. And command me whatever thou desirest, I will do it all. Cendubete said : I have made an agreement with thy father that thou shalt go to him to-morrow, and I must not fail in the agreement that I made with him. When two hours of the day shall have passed, go to thy father, but speak not until the seven days be passed, and I will hide myself in the meanwhile.

And when the next day dawned, the king ordered dinner to be prepared for all (the nobles) of his kingdom, and he ordered places to be made for them, and servants to attend and carve before them; and the boy came into his father's presence, and the father came forward to him and spoke to him. And the boy did not speak to him. The king was amazed and said to the boy : Where is thy master? And the king sent for Cendubete, and the messengers went out to seek him, and they searched for him everywhere and could not find him. And the king said to those that were with him : Perhaps he is afraid of me and dares not speak. And the king's counsellors spoke to him, and the child did not speak. And the king said to those that were with him : What think ye of the state of this boy? And they said : We think Cendubete, his master, has given him something or some medicine whereby he should learn some science, and that medicine has made him lose his

speech. And the king was amazed and had much sorrow thereat.

II. *Example of the Woman, how she took the Prince to her Apartment, and how through what she said to him he forgot what his Master had taught him.*

The king had a wife whom he loved and honoured more than all the other wives that he had, and when they told her what had happened to the prince, she went to the king and said : Lord, they told me what has happened to thy son. Peradventure for the awe that he has of thee he dares not speak. But if thou wilt leave him alone with me, perhaps he will tell me his business. For he was wont to tell me his secrets, which he did with no other of thy wives. And the king said to her : Take him to thy apartment and talk with him. And she did so. But the prince answered her nought, whatever she might say, and she pursued him the more and said to him : Do not be silly, for I know that thou wilt not reject my proposal. Let us kill thy father, and thou wilt be king and I will be thy wife, for thy father is already of very advanced age and weak, and thou art a young man, and now thy happiness is beginning and thou must have more expectation of happiness than he. And when she had said [this] the young man became greatly enraged, and then he forgot what his master had taught him and all that he had commanded him. And he said : O enemy of God, if the seven days were passed, I would answer this that thou sayest.

After he had said this she knew that she was in danger of death. And she cried aloud and began to tear her hair. And the king, when he heard this, ordered her to be called, and asked her what she might ail. And she said : This man that thou saidst did not speak wished to force me, and I never had such an opinion of him. And when the

king heard this he desired much to kill his son, and was very savage, and ordered him to be killed.

And this king had seven favourites, his great counsellors, so that he did nothing without consulting them. After they saw that the king had ordered his son to be killed without their advice, they understood that he did so out of rage because he believed his wife. They said one to another : If he kills his son, it will [hereafter] pain him much, and then his wrath shall be turned against nobody else than ourselves, for we have some reason why this prince should not die. And then answered one of the four [*sic*] masters and said : I will excuse you, if God will, from speaking with the king.

This first favourite went to the king and knelt before him and said : Man should do nothing until he be certain of it, and if thou shouldst act before that, thou wilt err. And I will tell thee an example of a king and of a wife of his. And the king said : Then tell it now and I will hear it of thee.

And the favourite said : I have heard that there was a king who loved women much and had no evil custom but this. And one day the king was sitting on a very high terrace, and looked down and saw a very beautiful woman, and was much pleased with her. And he sent to ask her love. And she told him that she could not do so, her husband being in the town. And when the king heard this he sent her husband to the army on a campaign. And the wife was very chaste and very good and very intelligent, and she said : Lord, thou art my lord and I am thy slave, and whatever thou desirest I desire also. But I must go to the bath and paint myself up. And when she returned she gave him a book of her husband's, one that contained laws and judgments of the kings, concerning how they castigated the woman that committed adultery,

and she said : Lord, read through this book whilst I paint myself up. And the king opened the book and found in the first chapter how adultery ought to be prohibited, and he had great shame, and he grieved much at what he had wished to do. And he put the book down on the ground, and went out through the door of the chamber, and left his sandals under the bed on which he was seated.

And at this time came her (*i. e.*, the lady's) husband from the campaigning army. And when he sat down in his house he suspected that the king had slept there with his wife, and he feared and dared say nothing for fear of the king. And he dared not go in where she was. And this lasted a great season, and the wife told her relations that her husband had left her, and she knew not for what reason. And they said to her husband : Why dost thou not come to thy wife ? And he said : I found the king's sandals in my house and I fear, and therefore I dare not come to her. And they said : Let us go to the king and give him an example of this action of the wife, and not declare it to him as the action of the wife. And if he be intelligent he will straightway understand it.

And then they went in unto the king and said to him : Lord, we had an estate, and we gave it to this good man that he should cultivate it and gather the fruits thereof. And he did so for a long season, but has long left off cultivating it. And the king said : What sayest thou to this ? And the good man answered and said : They say truth, for they did give me an estate as they say. And when I went one day through the land I found the track of a lion, and I feared that he would destroy me. Therefore I left off cultivating the land. And the king said : It is true that the lion entered on the land, but he did nothing to thee that thou wouldst not wish. No ill came to thee from him, therefore take thy land and cultivate it.

And the good man returned to his wife and asked her what the occurrence had been, and she told him all, and told him the truth of what had happened between her and him (*i. e.*, the king). And he believed her for the signs which the king had told ; and afterwards he trusted her more than before.

III. *Example of the Man and the Woman and the Parrot and their Maidservant.*

Lord, I have heard that (there was) a man who was jealous of his wife, and he bought a parrot and put it into a cage. And he placed it in his house, and he ordered it to tell him all that his wife should do, and never to conceal anything thereof from him ; and afterwards he went away on business of his own.

And a friend of hers entered the house where she was. The parrot saw all that they did ; and when the good man came home, he sat down, unseen by his wife, and ordered the parrot to be brought, and asked him all that he had seen, and the parrot told him all that he had seen the woman do with her friend. And the good man was very much incensed against his wife, and went no longer into the place where she was (*viz.*, the harem). And the wife believed truly that the maid had told about her. And then she called her and said : Thou didst tell my husband all that I did. And the girl swore that she had not told it, but knew that the parrot had told it.

And she [the wife] took it down and began to throw water upon it, just as if it were rain. And she took a mirror in her hand and held it over the cage, and in the other hand [she held] a candle, and she held that over [also]. And the parrot thought that it was lightning. And the wife began to move a grindstone, and the parrot thought that it was thunder. And she occupied herself all night

doing this until morning. And after it was morning the husband came and asked the parrot : Hast thou seen anything this night ? And the parrot said : I could see nothing for the great rain and the thunder and lightning that there were this night. And the man said : Hath what thou hast told me of my wife as much truth as this ? There is nothing more lying than thou, and I will order thee to be killed. And he sent for his wife and pardoned her, and they made peace.

And I, lord, have told thee this example only that thou mayst know the deceit of women ; that their arts are very strong, and are many, so that they have no end.

And the king commanded that they should not kill his son.

IV. Example of how the Woman came on the Second Day before the King weeping, and told him to kill his Son.

And she said : Lord, thou oughtest not to pardon thy son, since he has done a thing for which he should die. And if thou dost not kill him, but leavest him alive, having done such an evil thing, then nobody will be deterred from doing another such act ; and I, lord, can tell thee the example of the calenderer and of his son. The king said : How was that ?

And she said : There was a calenderer and he had a son still a little child. When he had to go to his work of fulling the clothes, he used to take his son with him ; and the child began to play with the water, and the father would not punish him for it. And there came a day when the child sank into the water, and the father, trying to catch hold of the child, sank too, and both were drowned.

And, lord, if thou art not beforehand in chastising thy son before he does thee more harm, he will kill thee.

And the king gave orders to kill his son.

V. *Of how the Second Favourite came before the King
to save the Prince from Death.*

And the second favourite came and knelt before the king and said : Lord, if thou hadst many children thou oughtest not to wish evil to any one of them ; the less so that thou hast only a single one, and yet thou commandest him hastily to be killed before thou knowest the truth ; and after thou shalt have done so, thou wilt repent and wilt not be able to bring him back. And thy example will be like that of the merchant and the woman and the girl. Said the king : How was that ?

I tell thee, lord, there was a very rich merchant, and he was particular and fidgety about his eating and his drinking. And he left on his trade, and took a boy with him, and they stopped in a very good town. And the merchant sent his boy to buy something to eat, and he found a girl in the market who had two loaves, and he liked the bread, and bought it for his master and took it away. And his master liked that bread. And the merchant said to his boy : For God's sake, do buy some of that bread every day of the girl. And he bought that bread and took it to his master.

And one day he found that the girl had no bread, and he went back to his master and said that he found none of that bread ; and the merchant said that he should ask the girl how she made that bread. And the boy went to seek the girl, and he found her, and said : Friend, my master desires something of thee. And she went to the merchant and said : What is your pleasure ? And the merchant asked her : Madam, how do you make that bread ? I intend to have some made like it. And she said : Friend and master, some blisters came out on my father's shoulders, and the physician told us to take fine flour, and to knead it with butter and honey and put it on those blisters, and when we

should have washed and wiped off all the pus, to take it off (and change it). And I took that dough and made it into bread, and carried it to the market to sell, and I sold it. And, praised be our Lord, he is now whole, and we cease to make it. And the merchant cried aloud for the great sickness that he had of that bread which he had eaten. And when he saw that it availed nought, he said to his boy: What shall I do, that we may seek wherewith to wash our hands and our feet and our mouths and our bodies? How shall we wash them?

And, lord, if thou killest thy son, I fear that thou wilt be like the merchant. And, lord, do nothing of which thou mayst repent until thou art certain of it.

VI. *Example of the Lord and the Man and the Woman and the Woman's Husband, how they all met together.*

Lord, I have heard of the deceits of women. They say that there was a woman that had a friend who was a favourite of a king. And from the king he had received a town under his power. And the friend sent a man of his to the lady's house to learn if her husband was there. And that man entered the lady's house, and she was pleased with him and he with her, for he was handsome. And she invited him to lie with her, and he did so.

And his master saw that the young man was late, and went to the house to hear from him, and called out. And the young man said: What shall I do with myself? And the woman said: Go and hide thyself in that recess. And his lord came in; and she managed that her friend should not go into the recess where the young man was.

At this time the husband came and called at the door; and she said to her friend: Take thy sword in thy hand, and stay at the door of the apartment (harem) and threaten me, and go out, and say nothing. And he did so. And he

went and opened the door to the husband ; and when the husband saw the other with his drawn sword in his hand, he spoke and said : What is this ? And he answered nought, and went out. And the husband went into the apartment to his wife, and said : Oh, curses upon thee ! What business had this man with thee, that he went out bullying and threatening thee ? And she said : This man came fleeing with great fear, and he found the door open ; and his lord entered after him to kill him, and he cried out for help. And after he approached me I stood before him and prevented the other from killing him. And therefore he goes hence bullying and threatening me. But if God protect me I do not mind. And the husband said : Where is this young man ?—He is in that corner. And the husband went to the door, to see if the lord of the young man was (there) or if he had gone. And when he saw that he was not there, he called the young man, and said : Go hence, for thy lord has gone away. And the husband returned to her (his wife) well pleased, and said : Thou hast acted like a good woman and done well ; and I am much satisfied with thee therefor.

And, lord, I have told thee this example only that thou mayst not kill thy son for the saying of a woman, for women have a large store of deceits in themselves.

And the king ordered that they should not kill his son.

VII. *Example of how the Woman came to the King on the Third Day, telling him to kill his Son.*

And the woman came on the third day, and wept and cried aloud before the king, and said : Lord, these thy favourites are wicked, and will kill thee as a favourite once killed a king. And the king said : How was that ?

And she said : There was a king and he had a son who loved much to hunt. And the favourite contrived that he

(*i. e.*, the son) should go to his father and ask leave for them to go hunting. And they having both gone out, a deer passed right before them. And the favourite said to the child: Go after that deer until thou overtakest and killest it, and thou shalt take it to thy father.

And the child went after the deer until he lost sight of his attendants. And being in this situation he found a path, and at the end of the path he found a girl who was weeping. And the boy said: Who art thou? And the girl said: I am the daughter of the king of such-and-such a land, and I was riding an elephant with my relations, and sleep overtook me, and I fell from it. And my relations did not see me. And I awoke and did not know where to go. And I hastened after them until I could not walk any further.

And the boy was grieved for her and took her behind him. And going in this manner they entered a deserted village. And the girl said: Put me down here, for I have need, and I will come presently to thee. And the boy did so; and she entered the village and was (there) a long time. And when the boy saw that she delayed, he got off his horse, and mounted upon a wall and looked about him, and saw that she was a devil and was with her relations and was saying to them: A boy has brought me on his horse, and I have brought him here. And they said: Go forward with him to another village until we overtake thee. And when the boy heard this he was much frightened and got off the wall and jumped on his horse.

And the girl came to him, and he took her up behind him, and he began to tremble from fear of her. And she said: What hast thou to tremble for? And he said to her: I am frightened about my companion, that ill will come to me through him. And she said: Canst thou not soothe him by thy wealth? For thou didst boast that

thou wast the son of a king and that thy father had great wealth. And he said to her: He has no wealth.—But thou didst boast that thou wast a king and a great prince.

And the devil said to him: Pray God to help thee against him and thou wilt be delivered. And he said: Thou sayest truth, and I will do so. And he raised his hands to God and said: O Lord God, I pray thee and ask thee for thy favour to deliver me from this devil and her companions. And the devil fell down behind and began to wallow in the dust, and wished to rise and could not.

And then the boy began to run as fast as he could until he came to his father, dead with thirst, and he was much frightened with what he had seen.

And, lord, I have told thee this example only that thou mayst not rely on thy wicked favourites. If thou wilt not do me justice upon him who has done me ill, I will kill myself with my own hands.

And the king ordered his son to be killed.

VIII. *The Third Favourite's Example of the Huntsman and the Villages.*

And the third favourite came before the king and knelt before him and said: Lord, of things to which a man does not give heed cometh great harm. And the example of the huntsman and the villages is to that effect. And the king said: How was that?

He said to him: I have heard that there was a huntsman who went hunting through the forest, and he found in a tree a hive. And he took it, and put it into a skin that he had for carrying his water. And this huntsman had a dog which he took out with him. And he took the honey to a merchant in a village that was near that forest to sell it. And when the huntsman opened the skin to show it to the tradesman, there fell a drop from it, and a bee settled

down upon it. And that tradesman had a cat, and it jumped upon the bee and killed it. And the huntsman's dog jumped upon the cat and killed it. And the master of the cat came and killed the dog. And then the master of the dog rose up and killed the tradesman because he had killed the dog. And then came the people of the tradesman's village and killed the huntsman, the owner of the dog. And the people of the huntsman's village came to the tradesman's people and fell out with each other. And they all killed each other, so that no one was left there, and thus they killed each other for a drop of honey.

And, lord, I have told thee this example only that thou mayst not kill thy son until the truth (is made known), in order that thou mayst not repent.

IX. Example of how the Woman came and said that the King should kill his Son, and gave him an Example of a King's Son, and of a Favourite of his, how he deceived him.

And the woman said to him: There was a king who had a favourite; and he had a son, and married him to a daughter of another king. And the king, father of the princess, sent word to the other king: Send me thy son, and we will have the marriage performed with my daughter and will afterwards send him back to thee. And the king furnished forth his son very well, in order that he should be married and be with her (the bride) as long as he wished. And then the king sent that favourite with his son. And talking one with another they got separated from their retinue, and they found a fountain. And it had such a virtue that whatever man should drink thereof straight-way became a woman. And the favourite knew the virtue that the fountain had, and he would not tell it to the prince. And he said: Stay here now whilst I go and seek

our way, for we must seek it. And he went in search of it. And he found the prince's father, and the king was very frightened, and said to him: How comest thou here without my son, or what has become of him? And the favourite said: I believe the wild beasts have eaten him.

And when the prince saw that the favourite delayed and did not return for him, he got down to the fountain to wash his hands and face. And he drank of the water and became a woman, and he knew not what to do or where to go. At this a devil came to him and asked him who he was. And he told him that he was the son of the king of such-and-such a land, and told him his right name, and the falseness which his father's favourite had shown him. And the devil had pity on him because he was so handsome, and said to him: I will turn myself into a woman as thou art, and at the end of four months I will turn myself into what I was before. And the prince heard him, and they made a compact, and he (the prince) went away.

And (at the end of the four months) the devil came in the position of a pregnant mother. And the devil said: Friend, become again what thou wast, and I will become again what I was. And the prince said: How can I become such again? For when I made (the) compact with thee I was a maid and a virgin, and thou art now a pregnant woman. And then the prince referred the matter between himself and the devil to his judges, and they decided that the prince had beaten the devil. Then the prince became a man again, and went to his wife and took her away to his father's house, and told her all that had happened. And the king ordered the favourite to be killed because he had left the prince at the fountain.

And therefore I have confidence that God will help me against thy wicked favourites.

And the king ordered his son to be killed.

X. *Example of the Fourth Favourite and of the Bathing Man and his Wife.*

And the fourth favourite came and went in unto the king and knelt before the king and said to him : Lord, no man ought to act in anything until he be very certain of the truth ; for he who does so before he knows the truth errs and does very ill, as befell a bathing man who repented when it was no use. And the king asked him : How was this ?

He said : Lord, a prince was one day about to enter his bath. He was a young man, and was so fat that he could not see his limbs wherever he was. And when he uncovered himself the bathing man saw him. And he began to weep, and the prince said to him : Why dost thou weep ? And he said to him : To see a king's son as thou art, and (he) having no son but thee, and not to be lord of thy limbs as are other men. And the prince said to him : What shall I do ? for my father wishes to marry me. And the prince said to him : Go and pick me a handsome woman. And the bathing man contrived an intrigue between his wife and the prince, but being disappointed in the result he went and hanged himself.*

And, lord, I have told thee this example only that thou mayst not kill thy son.

XI. *Example of the Man and the Woman and the Old Woman and the little She-Dog.*

Lord, I have heard that a man and his wife made an agreement that they should keep faithful to each other. And the husband made an appointment that she should come (to him), and she came not. And she went out into

* I have purposely abridged my translation for obvious reasons.

the street, and a man met her and saw her and was pleased with her, and asked of her her love. And she (said) that in no wise would she do so. Then he went to an old woman that dwelt near her, and told her all that had befallen him with that woman, and begged her to obtain her for him, and (said) that he would give her whatever she should ask. And the old woman said that she was willing and would obtain her for him.

And the old woman went to her home, and took honey and dough and pepper, and kneaded it together, and made loaves of it. Then she went to that woman's house, and called to a little she-dog which she had, and threw it some of that bread, unseen by the woman. And after the little she-dog had eaten it she began to go after the old woman, caressing her to give her more, and her eyes full of tears from the pepper that was in the bread. And when the wife saw her in this state she wondered, and said to the old woman: Friend, have you ever seen other she-dogs weep like this one? The old woman said: She does right, for this dog was a woman and very handsome, and lived here near me, and a man fell in love with her and she did not like him. And then that man who loved her cursed her, and straightway she became a she-dog. And now when she saw me she remembered it and began to weep.

And then the woman said: Ah, the wretch! What shall I do? The other day I saw a man in the street, and he asked me for my love, and I would not (grant it). And now I am afraid that I shall become a she-dog if he cursed me. And now go and beg him for me to give me what he pleases. Then said the old woman: I will bring him to thee.

And then the old woman rose and went after the man. And the woman rose and painted her face. And then she suddenly came to the old woman's house (to see) if she had

found that man of whom she went in search. And the old woman said: I cannot find him. And then the woman said: Then what shall I do? Then the old woman went and found the man, and said to him: Come here, for the woman will do all that I shall desire. And the man was her husband, and the old woman did not know him. And the old woman said to him: What wilt thou give to whoever shall give thee good lodging, a young beautiful woman, and good eating and good drinking if thou desirest? And he said: Yes, by God I should like it.

And she went before, and he behind her, and saw that she was taking him to his house to his own wife. And he suspected that she was doing so all the way when he went out of his own house. And the bad old woman entered his house and said: Enter. After the man entered his house, the wife said: Sit down here. And she examined his face, and when she saw that it was her husband, she did not know what to do except to jump up and to say: Thou stinking bad fellow, is this what I and thou agreed to do? Now I see that thou hast maintained wicked women and wicked procuresses. And he said: Woe unto thee! What is thy complaint against me?

And his wife said: They told me just now that thou wast come, and I painted myself up. And I told this old woman to go out to thee, that she might test thee whether thou didst consort with bad women, and I see that thou wast quick in following her proposals. Never more shall we meet. Never more shalt thou come to me. And he said: So God give me his grace and I have thine as I imagined not but she was taking me to my house and thine; otherwise I would not have gone with her. And it grieved me much when I set foot in thy house and thought that thou wouldst act thus with other men. And when he had said this she scratched her face and disfigured it with

her hands and said : Well I knew that thou wouldst think this of me. And she was enraged against him. And when he saw that she was in a rage he began to caress her and to beg her to pardon him. And she would not pardon him until he gave her some very valuable present. And he bequeathed her as dower a farm that he had.

And, lord, I do tell thee this only as an example of the deceits of women, that have no end.

And the king commanded that they should not kill his son.

XII. Example of how the Woman came on the Fifth Day, and gave the Example of the Pig and the Ape.

And the woman came on the fifth day and said to the king : If thou dost me not right upon that prince, thou wilt see what good thy wicked favourites will be to thee. After I am dead, we shall see what thou wilt do with thy counsellors. And when thou shalt be before God, what wilt thou say when, doing such a great wrong in letting thy son live through thy wicked counsellors and thy wicked favourites, thou failest to do what is good in this world ? But I know what will be asked of thee before God. And I will tell thee what once happened to a pig. And the king said : How was that ?

I tell thee, lord, that there was a pig, and he lay always under a fig tree, and ate always of those figs that fell from it. And one day he came in order to eat, and he found up (in the tree) an ape eating figs. And the ape, when he saw the pig at the foot of the fig tree, threw him a fig. And he ate it and liked it better than those which he found on the ground. And he raised his head to see if he would throw him more. And the pig thus waited on the ape until the veins of his neck dried up and he died therefrom.

And when she had said this the king feared that she would kill herself with the poison which she held in her hand, and he ordered his son to be killed.

XIII. *Example of the Fifth Favourite and of the Dog and the Snake and the Child.*

And the fifth favourite came before the king and said : Praised be God, thou art intelligent and moderate, and thou knowest that nothing hastily done before the truth is known is well done. And if a man does so, he will do foolishly ; and when he shall wish to correct it he will not be able. And it will happen to him just as it did once to an owner of a dog. And the king said : How was that ?

And he said : Lord, I have heard that there was a man who was servant of a king. And that man had a dog for hunting very good and very intelligent. And he never commanded him to do a thing that he did not do it. And it fell out one day that his wife went to see her relations, and all her companions went with her. And she said to her husband : Be with thy son, who lies sleeping in the bed ; for I will not be long there, but will soon be here. The man sat down by his son. He being there, there came a man of the king's household, who commanded him to come in great haste. And the good man said to the dog : Guard well this child, and do not leave him till I come. And the man closed his door and went to the king. And the dog lying near the child, there came to him a very large snake and wished to eat him for the smell of the mother's milk. And when the dog saw it he jumped on to it and tore it all in pieces. And the man soon came back for love of his son whom he had left alone. And when he opened the door the dog immediately came out to ingratiate himself with his master for what he had done, and his mouth and breast were bloody. And when he saw him in such a state, he

thought that he had killed his son, and he put his hand to his sword, and gave the dog a great blow and killed him. And he proceeded to the bed, and found his son sleeping and the snake torn in pieces at his feet. And when he saw this he beat his own face with his hands and was in despair. And he reproached himself for the wrong which he had done.

And, lord, act not thus thyself, for repentance afterwards will not avail thee. Do not kill thy son, for the deceits of women have no end.

XIV. Example of the Woman and the Procuress, of the Man and the Merchant, and of the Woman that sold the Cloth.

Lord, I have heard that there was a man who, when he heard women talked of, lost himself for love of them out of desire to have them. And he heard of a beautiful woman, and went in search of her. And he found the place where she was; and then he went to a procuress and told her that he was dying for that woman. And the old procuress said: Thou hast done nought in coming here, for she is a good woman. Have no expectation of her (unless) God help thee. And he said to her: Assist me to get her and thou shalt have what thou wilt. And the old woman said that she would do it if she could. But she said to him: Go to her husband, who is a merchant, and (try) if thou canst buy of him a cloth that he keeps hidden. And he went to the merchant and asked him to sell it to him. And he sold it, though with great reluctance. And he (the man) brought it to the old woman. And she burnt the cloth in three places and said to him: Stay here now in this my house, and let no one see thee here. And she took the cloth, folded it, put it under her dress, and went where was the wife of the merchant. And talking with her she put the cloth under the pillow and went away.

And when the merchant came he took up the pillow to sit down, and found the cloth. And he took it, and thought that he who had bought it was a friend of his wife, and that he had left the cloth there out of forgetfulness. And the merchant rose up and beat his wife very rudely without saying why. And he took away the cloth in his hand. And the woman covered her head and went to her relations.

And the old procuress knew it and went to see her, and said: Why did thy husband beat thee so evilly? And the good woman said: I know not, by my fay. The old woman said: Some enchantments have done thee these ills, but, friend, wishest thou that I should tell thee the truth? I will give thee good counsel. In my house is a man, one of the sages of the world, and shouldst thou wish to go at eventime with me to him, he will give thee counsel. And the good woman said that she would.

And when the hour of evening was come, the old woman came for her, and took her away with her to her house, and put her in the chamber where that man was. And he rose up to meet her, and lay with her. And the woman from fear and shame was silent. And afterwards she went away to her relations.

And the man said to the old woman: I am under a great favour to thee, and will give thee something. And she said: Have no care. What thou hast done I will give a good colour to. But depart and walk near the house where her husband is. And when he shall see thee, he will ask thee about the cloth that thou didst leave. And tell him that thou wast sitting near the fire, and that it was burnt in three places, and that thou gavest it to an old woman to take it away and mend it, and that thou didst not see it any more and knowest nothing of it. And I will go and walk that way, and thou wilt say: This is the woman to

whom I gave the cloth. And call me, and I will excuse thee altogether.

And then he went and met the merchant, and he said : Where didst thou leave the cloth that I sold thee? And he said : I sat down by the fire, and did not pay attention, and it got burnt in three places. And I gave it to an old woman, my neighbour, to take it away and mend it, and I have never seen her since. And whilst they were thus talking came the old woman. And he called her, and said to the merchant : This is the old woman to whom I gave the cloth. And she said : By my fay, so God help me, this young man gave me a cloth to mend, and I went with it under my mantle to thy house. And in truth I know not if it fell down in the house or in the street. And he (the merchant) said : I found it. Take thy cloth and go away. Then the merchant went home and sent for his wife from her relations, and begged her to pardon him, and she did so.

And, lord, I have told this example only that thou mayst know the deceit of women, which is very great and without end.

And the king commanded that they should not kill his son.

XV. Example of how the Woman came on the Sixth Day, and gave him the Example of the Thief and the Lion, how he rode upon him.

And the woman came on the sixth day and said to the king : I trust in God that he will protect me from thy wicked favourites, as he once protected a man from a lion. And the king said : How was that ?

And she said : A rich herdsman was passing (with a caravan) by the end of a village, and there came into it (the caravan) a great thief and great evildoer ; and they

being in this position night overtook them, and a great rain fell upon them, and the herdsman said : Let us look after our things lest the thief do us some harm.

And then came (a lion) and got in amongst the beasts, and they did not see him through the great darkness. And (the thief) began to feel which was the largest (of the beasts), in order to take it away. And he put his hand upon the lion, and found none larger, none that had a plumper neck than he. And he mounted him, and the lion said : This is the (demon) Tempest that men speak of. And he ran with him all the night until the morning. And when they knew each other, they were afraid. And the lion came to a tree, very weary, and the thief took hold of a branch and mounted up into the tree with great fear of the lion.

And the lion was very frightened ; and he met with an ape, and he said to him : What ails thee, lion, or how didst thou come thus? And the lion said to him : This night the (demon) Tempest caught me, and rode on me until the morning. He never wearied of making me run. The ape said to him : Where is that Tempest? And the lion showed the man up in the tree. And the ape mounted to the top of the tree, and the lion waited to hear and see what he would do. And the ape saw that it was a man, and beckoned to the lion to come. And the lion came running. And then the man lowered himself a little, and caught hold of the ape's.....and compressed them until he killed him, and threw him to the lion. And when the lion saw this he fled and said : Blessed be God who has liberated me from this Tempest.

And the woman said : I trust in God that he will assist me against thy wicked favourites, as he assisted the thief against the ape.

And the king ordered his son to be killed.

XVI. *Example of the Sixth Favourite, of the Two Pigeons that jointly collected the Wheat in their Nest.*

And the sixth favourite came and knelt before the king and said: If thou hadst no son thou oughtest to petition God that he would grant thee one. Then how canst thou kill that son whom God gave thee, having no more than that one? If thou killest him thou wilt incur evil therefrom, as once upon a time a pigeon did. The king said: How was that?

He said: Lord, there was a pigeon, and he dwelt in a wood and had his nest there. And in the time of August they (*i.e.* the pigeon and his mate) collected their wheat and kept it in their nest, and the cock pigeon went away and told the hen pigeon that she should eat none of the wheat whilst the summer lasted. He also said to her: Go to these fields and eat of what thou shalt find. And when the winter shall come thou wilt eat of the wheat and make merry.

And afterwards the great heat came and the corn dried up and shrivelled and stuck together. And when the cock pigeon came he said: Did not I tell thee not to eat corn, but to keep it for the winter? And she swore to him that she had not been eating the corn, that she had not begun it either with little or much. And the cock pigeon would not believe her. And he began to peck her and strike her with his claws and his wings until he killed her. And the cock pigeon kept the corn and saw that it grew with the damp, and that there was neither less nor more of it. And he grew sad because he had killed the hen pigeon.

And, lord, I fear that thou wilt grieve therefor, as the cock pigeon did, if thou killest thy son. That deceit of women is the greatest thing in the world.

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XVII. *Example of the Husband and the Reaper and the Woman and the Thieves that took her by Treason.*

Lord, I have heard an example of a man and a woman who lived in a village. And the man went to plough, and the woman made him a loaf of panic grass to eat, and brought it to him where he was ploughing. And whilst she was on her way to give it to him, robbers attacked her and took the loaf away from her. And one of the robbers made an image of an elephant by way of scoff, and put it into the basket, and she did not see it. And they let her go, and she went to her husband. And when he opened the basket he saw that, and he said to her : What is that which thou bringest here ? And she looked and saw what the robbers had done, and she said : I dreamed this night that thou wast before a botcher and that thou wast much grieved. And then I went to some men that they might solve this dream for me. And they told me that I should make an image of panic, and that thou shouldst eat it, and that thou wouldst be freed from what might happen to thee. And this dream, said the husband, may be true. And such is the deceit and the arts of women that have no end.

And the king commanded that they should not kill his son.

XVIII. *Example of how the Woman came on the Seventh Day before the King, complaining and saying that she wished to be burnt. And the King ordered his Son to be killed in haste rather than she should complain.*

And when the woman came on the seventh day, she said : If this young man dies not to-day, to-day I shall be discovered. And the woman said this (also) : There is no course open but death.

All whatever she had she gave to the poor for God's sake, and ordered much wood to be brought, and ordered it to be set on fire, and said that she would burn herself.

And the king when he heard this, before she could burn herself, ordered the youth to be killed.

And the seventh favourite came and set himself between the youth and the man who was to kill him. And he humbled himself before the king and said: Lord, kill not thy son for the saying of a woman, for thou knowest not whether she lies or tells the truth. And thou didst so greatly covet to have a son, as thou knowest, and since God gave pleasure to thee, do not grieve him.

XIX. Of the Example of the She-Devil, and of the Man and the Woman, and of how the Man asked Three Gifts.

Lord, I have heard that there was a man who never went away from a she-devil and had by her one son. And one day she wished to go and said: I fear that I shall never see thee again. But I will that thou learn of me three prayers, and when thou shalt ask three things of God thou shalt have them. And she taught him the prayers and the she-devil went away.

And he was very sorrowful because she went away, and he went to his wife and said to her: Know that the she-devil that held me has gone away, and I sorrow much for the good that I knew through her, and she taught me three prayers by which, if I should ask three things of God, I should have them. And now advise me what I shall ask of God, and I shall have it. And the wife said to him: Thou knowest truly that men love women above all things, and are much gratified with their solace..... therefore ask God that he would grant thee many of them. And when he saw himself loaded with them, he said to the wife: God confound thee, because this has been done

by thy counsel. And she said : Do not two prayers still remain unto thee? Now ask God to take them away from thee, since thou art so annoyed with them. And he prayed, and straightway all were taken away and there remained none. And when he saw this, he began to revile his wife ; and she said to him : Do not revile me, for thou hast still another prayer, and ask God to restore what was before. And it was restored. And thus all the prayers were lost.

Therefore I give thee the advice not to kill thy son ; for the wickednesses of women have no end, and of this I will give thee an example. And the king said : How was that ?

XX. Example of a Young Man who would not marry until he knew the Wickednesses of Women.

And, lord, they told me that a man would not marry until he knew and had learnt the wickednesses of women and their deceit. And he went on until he came to a hamlet, and they told him that there were men wise in the deceit of women, and he spent much money to learn the arts.

He that was most knowing said to him : Desirest thou that I tell thee? Never, never wilt thou learn completely the deceits of women until thou sittest three days upon ashes and eatest nothing but a little barley bread and salt ; and then thou wilt learn. And he told him that it pleased him, and he did so. Then he sat down upon the ashes and made many books of the arts of women.

And after he had done this, he said that he would return to his country. And he took up his abode in the house of a good man. And the host asked him about all that he brought, and he told (from) where he was, and how he had sat upon the ashes while he translated those books, and

how he ate the barley bread, and how he suffered much care and much discomfort, and translated those arts.

And after he had told him this, the host took him by the hand and brought him to his wife, and said to her: A good man I have found who is wearied of his road. And he told her all about him, and asked her to do something that the man might be refreshed or strengthened, for then he was weak. And after he had said this he went away, and the woman did all well according to his directions. Then she began to ask the man what he was or how he was travelling. And he told her all, and she took him to be a man of small brains and of small gifts because she knew that he never could achieve what he had undertaken, and said: I believe truly that no woman in the world can deceive thee. There is nothing to equal those books that thou hast made. And she said in her heart: Here is a sage who wants me to let him know how silly he is in his delusion. I am the woman to do it.

Then she called him and said: Friend, I am a young and beautiful woman, and at a good time of life, and my husband is very old and worn, and for a long time has not lain with me. Therefore, as I see that thou art a judicious and intelligent man, if thou desirest, thou shalt lie with me. And don't tell it to anybody. And when she had said (this), he imagined that she spoke truth. And he arose and wanted to lay hold of her, and said to her: Wait a little and let us undress ourselves. And he undressed himself, and she uttered loud cries and howls. And straightway the neighbours gathered together, and she said before they entered: Lie down on the ground, otherwise thou art dead. And he did so, and she put a great morsel of bread in his mouth. And when the men entered, they asked what evil had occurred. And she said: This man is our guest, and he was nearly choked by a morsel of bread and

he was rolling his eyes. Then she uncovered him and threw water over him that he might come to his senses. He did not come to his senses, though she threw cold water over him all this time and wiped his face with a white cloth

Then the men went out. And when they were gone out she said to him : Friend, in thy books is there any art like this? And he said : By my fay, I never saw it ; I never found any such as this. And she said : Thou hast incurred much trouble and difficulty for it, and never expect any better profit from it. That which thou desirest thou wilt never so obtain, neither thou nor any other man of all that ever were born. And when he saw this he took all his books and put them into the fire, and said that he had spent his days to no purpose.

And I, lord, have told thee this example only in order that thou shalt not kill thy son for the words of a woman.

And the king commanded that they should not kill his son.

XXI. Of how on the Eighth Day the Prince spoke and went before the King.

When the eighth day came, in the morning, before the sun rose, the prince called the woman who attended him in those days when he did not speak, and said to her: Go and call such a one, who is one of the greatest favourites of the king, and tell him to come as soon as he can.

And the woman, when she saw that the prince spoke, ran fast and called the favourite. And he arose and came speedily to the prince. And he wept with him, and told him why he had not spoken during those days, and he told him what had happened with his stepmother:—And I have escaped death only through God and through thee and through thy companions, who have helped me well and loyally to justice. God give thee good reward, and I will

give it thee if I live and see what I desire. And I wish thee to run off to my father and tell him the news of me before my false stepmother comes, for I know that she will be early.

And the favourite ran off quickly when he saw him speak thus, and went to the king and said : Lord, give me largesse for the benefit and favour that God has done thee, because thou didst not kill thy son ; for he now speaks, and he has sent me to thee. And he did not tell him all that the prince had said to him.

And the king said : Go very quickly and tell the prince to come straightway to me. And he came and humbled himself to him, and the king said : Why was it that during those days thou didst not speak though thou sawest death before thee ? And the prince said : I will tell you it.

And he told him all that had happened to him, and how his master Cendubete had prohibited him from speaking for seven days. Moreover, of the woman I tell thee, said he, that when she took me aside to give good counsel to me, I told her that I could not answer until the seven days had passed. And when she heard this, she knew no other counsel than that thou shouldst cause me to be killed before I might speak. Yet, lord, I ask of you as a favour, if you would and should think fit, to order all the wise men of your kingdom and of your towns to assemble, for I would state my case before them.

And when the prince said this the king was very glad and said : Praised be God for all the good which he has done me, in that he did not let me commit so great an error as to kill my son.

And the king ordered his people and his court to come. And after they were come, Cendubete came and went in unto the king and said : I humble myself, lord. And the king said : What hast thou been doing, wicked Cendubete,

these seven days? For I was very near killing my son through the suggestion thou madest him. And Cendubete said: God gave thee so much grace and instruction in order that thou shouldst act after knowing the truth. More especially you kings should be surer of the truth than others. And he (the prince) did not fail to do what I had taught him. And thou, lord, shouldst not have ordered thy son to be killed for the saying of a woman. And the king said: Praised be God that I did not kill my son, for I should have lost this world and the other. And (I ask) you wise men, if I had killed my son, whose fault would it have been? Would it have been mine, or my son's, or my wife's, or the master's?

Four wise men rose up, and one said: When Cendubete saw the young man's star, how his fate would be, he should not have hidden himself.

And another said: It is not so as you say. Cendubete was not to blame, for he had made a compact with the king and he was not to fail. It would have been the fault of the king, who ordered his son to be killed for the saying of a woman, not knowing if it was true or if she lied.

The third wise man said: It is not so as you say, for the king was not to blame. For there is no wood in the world colder than sandalwood, and nothing colder than camphorwood, and when they roll one against the other they will be so heated that fire will issue from them. And if the king were strong in his brain, he would not turn his mind for a woman's brain. But as it was a woman that the king loved, it could not be but that he should listen to her. But the fault was the woman's, because with her words she deceived him, and made him say that he would kill his son.

And the fourth said: The fault was not the woman's,

but the prince's, who would not regard what his master had commanded. For the woman, when she saw the boy so nice and handsome, immediately took a liking to him, and more so when she was in private with him. But when she understood from what the prince said that she would be discovered at the end of the seven days, she feared that he would kill her for that, and took measures to have him killed before he should speak.

And Cendubete said : It is not so as you say, for the greatest science that is in the world is to speak.

And the prince said : I will speak if you should command me.

And the king said :.....(And the prince said:) God, be thou praised, because thou hast caused me to see this day and this hour, when thou hast let me show forth my case and my right. It is necessary to hear my case, for I desire to say what I know and to tell you this example.

XXII. *Example of the Man and of those whom he invited, and of the Young Maid whom he sent for the Milk, and of the Snake from whom fell Poison.*

And the masters told him to tell (it). And he said : They say that (there was) a man who prepared his breakfast and invited his guests and his friends, and sent his maid to the market for milk for them. And she brought it and carried it on her head. And a kite passed over her, and he was carrying in his claws a snake, and he squeezed it so strongly with his claws that the poison came out of it and fell into the milk. And they drank it and all died of it. And now tell me, whose fault was it that all those men died ?

And one of the four wise men said : The fault was in him that invited them, that he did not examine the milk that he gave them to drink.

And the other master said : It is not so as you say. He who invites guests cannot examine everything nor taste of all that he has provided. But the fault was in the kite that squeezed the snake so hard with his claws that it let the poison fall.

And the other answered : It is not so as you say. For the kite was not to blame for it, because he ate what he was used to eat, according to his necessity. But the snake is to blame because it threw the poison out of itself.

And the fourth said : It is not so as you others say. For the snake is not to blame. But the maid was to blame that she did not cover the milk when she brought it from the market.

Cendubete said : It is not so as you others say. For the maid was not to blame, for they did not order her to cover the milk. Nor was the kite to blame, for he ate what he had to eat. Nor was the snake to blame, for he was in another's power. Nor was the host to blame. Such a man cannot taste all the eatables that he orders to be dressed.

Then the king said to his son : All these say nothing. But tell me, thou, whose fault it is.

The prince said : None of these was to blame. But the time had arrived at which they were all to die.

And when the king heard this he said : Blessed be God that he did not let me kill my son.

Then said the king to Cendubete: Thou hast done much good, and what thou hast done entitles thee to much favour from us. But thou knowest if the young man has more to learn. Teach it him and thou wilt have a good reward.

Then Cendubete said : Lord, I know nothing in the world that I did not teach him. And I well believe that there is no such thing in the world and that there is none wiser than he.

Then said the king to the wise men who were present : Is it true what Cendubete says? Then they said that no man ought to depreciate what was evidently good. And the prince said : He that does well deserves good reward.

The prince said : I will tell thee who knows more than I. The king said : Who ?

XXIII. Example of the Two Wise Children and their Mother and the Young Man.

Lord, they say that there were two boys, one four years old and the other five years, blind and deformed, and all say that they were wiser than I. And his father said : How were they wiser than thou ?

The prince said : I have heard that there was a man who never heard of a beautiful woman but he would lose himself for her. And he heard of a beautiful woman and sent his man to her to say that he was very fond of her. And that woman had a son four years old. And after that messenger returned with the answer that she would do what he thought best, the lord went to her, and she said : Wait a bit and I will give my son his dinner, and presently I will come to thee. But the man said : Do what I desire, and after I shall have gone hence give him his dinner. And the woman said : If thou knewest how wise he is, thou wouldst not say this.

And she rose up and put a kettle upon the fire, and put rice in and boiled it, and took a little in the spoon and put it before him. And he wept and said : Give me more, for this is little. And she said to him : Dost thou desire more? And he said to her : More. And he told her to throw into it some oil from the bottle. And he wept more, and for all this was not silent.

And the boy said : Woe to thee!.....Never saw I one

more mad than thou, for thou hast little brains. The man said : In what do I seem to thee mad and of little brains ? And the boy said : I am only weeping for my own good. How do my tears from my own eyes pain thee ? And my mind is sound, since my father sent me for my weeping as much rice to eat as I could wish. But he is mad and of little brains and of bad understanding who goes out of his country, and leaves his children and his property and his relations, to lead a loose life in the world, seeking to do mischief and to weaken his own body, and falling into God's wrath.

And when the boy had said this, perceiving that he was more shrewd than his years, he came to him and embraced him and caressed him, and said in good faith : Thou sayest truth. I did not think that thou wast so judicious and so knowing, and I am much amazed at what thou hast said. And he repented and did penance.

And, lord, said the prince, this is the story of the child of four years of age.

XXIV. Example of the Child of Five Years of Age, and of the Partners who gave the Money to the Old Woman.

And, lord, I will tell thee of the child of five years of age. The king said : Then tell (it).

He said : I have heard that there were three partners in a trade, and they obtained great wealth, and all three set out on a journey. And it happened that they lodged at an old woman's house. And they gave her their money to guard, and said to her : Thou shalt give it to no one separately until we all join together. And she said to them : I will do so.

And then they went into the old woman's kitchen garden, in order to bathe in a tank that was there. And the two said to the one : Go to the old woman and

tell her to give thee a comb with which we may comb ourselves. And he did so, and went to the old woman and said to her: My companions have sent me in order that thou shouldst give me the money, for we wish to count it. She said: I will not give it thee until all of you join together, just as you settled it with me. He said: Come to the door. And he said: Observe the old woman; she wants to know if you have sent me. And they said: Give it him. And she went and gave him the money, and he took it and departed. And in this manner he deceived his companions. And when they saw that he did not come, they went to the old woman and said: Why hast thou detained our companion? And she said: I have given him the money as you commanded me. And they said: Woe unto thee! We did not command thee to give him the money, but a comb. And she said: He has taken away the money which you gave me. And they summoned her before the magistrate, and they attended him and stated their case. And the magistrate decided that the old woman should pay the money, for she knew the condition.

And the old woman weeping met a child of five years of age, and the child said to her: Why weepst thou? And she said: I weep for my bad fortune and for the great ill that has come to me. And for God's sake leave me alone. And the child followed her until she told him why she wept. And he said to her: I will give thee counsel touching this trouble that thou hast, if thou wilt give me a coin wherewith to buy dates. And the child said to her: Go back to the magistrate and say that thou hast the money, and say: Magistrate, order them to bring their companion. And if not, I will give them nothing until all three join together as they settled it with me.

And she went back to the magistrate and said to him

what the child had advised her. And the magistrate knew that another had advised her this, and he said : I pray thee for God's sake to tell me who he was that advised thee. And she said : A child that I met on the road. And the magistrate sent for the child. And they brought him before the magistrate, and he said to him : Thou didst advise this old woman ? And the child said : I taught it her. And the magistrate was much pleased with the child, and took him home, and took much care of him for his advice.

And the king was pleased with the history of the child of five years of age.

XXV. *Example of the Merchant of Sandalwood and the other Merchant.*

And the king said : How was that ?

They tell the story of the old man, and I hear it said that once upon a time there was a very rich merchant who traded in sandalwood, and he inquired in what land sandalwood was most dear. And he went and loaded his beasts with sandalwood for that land. And he passed near to a very fine city, and he said in his heart : I will not enter into this city until it be day.

And he being in that place there passed a young woman who was taking her herd to pasture. And when she saw the (merchant's) beasts she asked him what he was bringing and (from) where he was. And the young woman went to her master and told him how there were merchants at the gate of the town who were bringing much sandalwood. And that man took all (the sandalwood) that he had and threw it into the fire. And the merchant perceived that it was smoke of sandalwood, and he was much afraid, and said to his men : Look to your packs, that the fire do not reach them, for I smell smoke of

sandalwood. And they examined their packs, and found nothing.

And the merchant rose and went to the shepherds to see if they were risen; and he that burnt the sandalwood came to the merchant and said to him : Who are you, and how did you come, and what merchandise do you bring? And he said : We are merchants that bring sandalwood. And the man said : Ah, good man, in this land we burn nought but sandalwood. Said the merchant : How can that be? For I inquired and they told me that there was no land more remunerative than this, and none where sandalwood would be worth so much. The man said : Whoever told thee so wished to deceive thee.

And the merchant began to lament and to curse himself, and he made great complaint ; and the man said : By my fay, I have great grief for thee. Moreover he said : Since it is so, I will buy it of thee and give thee what thou shalt wish. And now get up and give it to me. And the merchant agreed to it, and the man took the sandalwood and carried it to his home.

And when it was daylight the merchant entered the town, and put up in the house of an old woman, and inquired of her what was the value of sandalwood in that city. She said : It is worth its weight in gold. And the merchant repented much when he heard it. And the old woman said : Indeed, good man, the inhabitants of this town are deceivers and wicked cheats, and there never comes a foreigner but they mock him ; and beware ye of them.

And the merchant went to the market, and found some men playing at dice, and he stopped there and looked at them. And one (of them) said : Knowest thou how to play this game? He said : Yes, I know how. He said : Then sit down. But he said : Mind that there be this

condition—whoever shall win, the other shall be bound to do what the former shall desire and command. The other said: I agree. Then the merchant sat down, and lost. And he that won said: Thou must do what I shall command thee. He said: I acknowledge that this is true. He said to him: Then I command thee to drink up all the water of the sea, and leave nothing—not a drop. And the merchant said: I will. The other said: Give me sureties that thou wilt do it.

And the merchant went through the street, and he met with a man who had but one eye. And he laid hold of the merchant and said: Thou didst rob me of my eye. Go hither with me before the magistrate. And the old woman his hostess said: I am his surety to bring him before you to-morrow.

And the old woman took him with her to her inn, and said to him: Did I not tell thee and warn thee that the men of this town were bad men and of bad character? But thou wouldst not believe my first warning. Neglect not now what I shall tell thee. And the merchant said: By my fay, I will never fail to do what thou shalt command and advise me. The old woman said: Know that those men have for their master an old blind man, and he is very knowing. And they all meet together with him every night, and each one tells what he has done in the day. Now if thou couldst go in amongst them and sit down there unperceived, they will tell what they did to thee each one of them, and thou wilt hear what the old man says about what they did to thee. It cannot be but that they will tell it all to the old man.

And so the man (the merchant) went there, and sat down unperceived by them, and heard what they said to the old man. And the first said that he had bought sandalwood of a merchant and told how he had bought it,

saying that he would give as much as he pleased. And the old man said: Thou hast acted like a stupid fellow. What wilt thou think if he asks of thee fleas, half female and half male, and some blind, and others lame, and others green, and others livid, and others red and white, and that there be no more than one sound one amongst them? Dost thou think it is possible for thee to accomplish this? The man said: He will never think of this; he will ask nothing but money.

And he that played at dice with the merchant rose and said: I played with that merchant, and said that if I won at the dice he should do what I should order him to do; and I ordered him to drink up all the water of the sea. And the old man said: Thou hast done as ill as the other. What wilt thou think if he says: I agree with thee to drink up all the water of the sea; but look thou that there enter into it no river, nor that any fountain fall into the sea: then I will drink it. Consider whether thou wilt be able to do all this.

He of the eye rose and said: I fell in with this same merchant and saw that he had eyes such as my (single one), and I said to him: Thou that stolest from me my eye shalt not part from me till thou givest me the worth of my eye. And the old man said to him: Thou wast not a master; thou didst not know what thou didst. What wilt thou think if he shall say to thee: Take out thine that has remained, and I will take out mine, and we will see if they are like each other, and weigh them. And if they shall be equal, it is thine; and if not, not. And if thou shalt do this, thou wilt be blind, and the other will have one eye left, and thou none. And thou wilt suffer a greater loss than he.

And when the merchant heard this, he had learnt

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everything, and went to the inn and told it all to her (*i. e.*, his hostess), and held himself to have been well counselled by her. And he rested that night in her house.

And when the day broke, he saw the man who would buy the sandalwood, and he said to him : Give me my sandalwood, or give me what thou didst covenant with me. And he said : Choose what thou wilt. And the merchant said to him : Give me a bushel full of fleas, half females and half males, and half red, and half green, and half livid, and half yellow, and half white. And the man said : I will give thee money. The merchant said : I want nothing but the fleas. The merchant summoned the man, and they went before the magistratè. And the magistratè ordered that he should give the fleas. And the man said that he (the merchant) might take his sandalwood. And so the merchant recovered his sandalwood by the advice of the old man.

And the other came that had played at dice, and said to him : Perform the contract that thou didst make with me, that thou wilt drink all the water of the sea. And he said : I will do so, on condition that thou shalt prevent all the fountains and rivers from entering into the sea. And he said : Let us go before the magistratè. And the magistratè said : Is this so ? And they said : Yes. And he said : Then see thou that no more water enter (into the sea), and (then) he says that he will drink it. He said : It cannot be. And the magistratè released the merchant from his obligation.

And straightway came he of the eye and said : Give me my eye. And he said : I will. Take out thine own and I will take out mine, and we will see if they are alike, and weigh them. And if they shall be equal, it is thine ; and if

it is not thine, pay me what the law commands. And the magistrate said: What sayest thou? He said: How shall I take out my eye without having straightway none? The magistrate said: The law demands (it) of thee. And the man said that he would not take it out. And the magistrate released the merchant from his obligation.

And thus it befell the merchant with the men of that town.

And the prince said: Lord, I only gave thee this example that thou mayst know the arts of the world.

XXVI. *Example of the Woman and the Clerk and the Friar.*

And the king said: How was that?

And the prince said: I have heard of a woman whose husband went away on some business. And she sent to the abbot to say that her husband was not at home, and that he should come for the night to her dwelling. And the abbot came and entered the house. And when he came it was midnight. The husband came and called at the door. And he (*i.e.*, the abbot) said: How shall it be? And she said: Go and hide thyself in that apartment till daylight.

And the husband entered, and threw himself on his bed. And when day came the woman arose, and went to a friar her friend, and asked him for a habit that he might get the abbot away who was in her house. And the friar went and said: What has become of such a one? And she said: He is not yet risen. And he went in and asked him (the husband) whence he came, and was there until he (the abbot) was dressed. And the friar said: Pardon me, I wish to retire. He said: You must go, and be well. And

joining the other in the apartment, the abbot went out dressed like a friar, and in that dress went with him to his convent.

Lord, I do tell thee this example only in order that thou mayst not believe women that are bad.

And the wise man said that even if the earth became paper, the sea ink, and its fishes pens, they could not write all the wickednesses of women.

And the king ordered her to be burnt in a dry caldron.

THE END.

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